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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

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Former Toronto Rabbi in South Africa
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TORONTO, ONTARIO, FRIDAY, APRIL 1, 1960 | THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO | AUTHORIZED AS SECOND CLASS MAIL, POST OFFICE DEPT., OTTAWA | Price - 10c

Will Khruschev Meet Ben Gurion?

LONDON, Thursday (JCNS.).—While Mr. Ben-Gurion is still waiting for Mr. Khruschev's consent to a meeting proposed some time ago, Soviet propaganda has all of a sudden trained its big guns on the Israeli Premier. In the columns of "Pravda" and on Moscow radio, Russian political commentators display unusual anger mixed with some disquiet at the Israeli Premier's meeting with President Eisenhower and Mr. Macmillan and accuse Mr. Ben-Gurion of attempting to prevent "a relaxation of tension in the Middle East."

Only a few days after "Izvestia", the official Government daily, published an appeal to both Israel and the Arabs to relax the tension of their frontiers, the official commentator of Tass, M. Piyotre Yegorev, delivered a long anti-Israel harangue over Moscow Radio. This was devoted primarily to Mr. Ben-Gurion's present visit abroad, which has received much attention in the Soviet Union.

SAY: B. G. PLOTTING WITH ADENAUER

Among the main charges made by Mr. Yegorev was that "Israeli ruling circles" are afraid of a lessening of tension in the Middle East and have therefore sent the Premier to try and prevent it. This was followed by an even angrier comment of Mr. V. Borovskii in "Pravda". According to him, Mr. Ben-Gurion's journey has been used "as an excuse" for the so-called Tripartite Declaration to be taken out of cold storage by the colonialist Powers merely to dictate their bidding to the people of the Middle East. He was particularly incensed over Ben-Gurion's meeting with Dr. Adenauer, both of whom were accused of having undertaken their present journeys on the eve of the Summit Conference in an effort "to prevent the meeting from being a success."

FLIRTING WITH ARABS

There have been numerous attacks on the Israeli Premier in the Russian Press in the past few months. But these latest ones are much sharper in tone and would suggest that Moscow is somewhat perturbed by the welcome which the Israeli Premier has received abroad. As usual Soviet propagandists in their accusations against Israel are more anxious to please the Arabs than to anger the Israelis. But this time it would seem they have another purpose in view. Fully aware that the Middle East is bound to come up before the Summit meeting next month, Moscow propagandists are hard at work to convince the Arabs that at the conference table she alone will be the champion of their interest.

At the same time Russia is undoubtedly fully informed that Mr. Ben-Gurion in his talks in London and Washington was primarily concerned with the possibility of a Four-Power guarantee of the territorial status quo in the Middle East. If Mr. Khruschev could either at this forth-coming Summit Conference or at a later date be persuaded to join a guarantee of this nature much of the present tension in the Middle East would disappear. There would no longer be a question of an arms race on which both sides are spending vast sums so urgently needed for their economic development.

RUSSIA'S PARTNERSHIP— PRICE

Would Mr. Khruschev agree to join such a guarantee? As in other negotiations with Russia, this could perhaps be obtained for a price. The price would be a public admission by Britain, France, and, above all, by the United States, of Russia's partnership in the Middle East. Such a partnership has been the aim of Soviet policy ever since Moscow began interfering in the Arab world. In fact, some foreign observers have long argued that Moscow's hostility to Israel was also partly motivated by this desire of winning a strong footing in the Middle East, and that the heavy supply of arms was only another way of achieving this aim. The heavy guns now turned on Mr. Ben-Gurion over his journey abroad may also, therefore, be part of the same strategy.

HOPE ABOUT FRANCE

It is significant that, according to reports from Moscow, Soviet diplomatic representatives in the Middle East have been summoned to return to Moscow for consultations and give Mr. Khruschev the "low-

(Continued on Page Eight)

Torontonians Watch Matzo-Baking In Persia

Members of the mission delegated to study conditions in Jewish communities overseas, last week visited Teheran, capital of Iran (Persia). — From left to right: Morry Wingold; Rabbi Walter S. Wurzburger; Rabbi Stuart E. Rosenberg; the head of the Teheran Jewish Community; Meyer W. Gasner. As can be ceen from this exclusive picture, the Matzo baking is done in a primitive manner not much different from the days when the Israelites fled Egypt. The Teheran Jews are aided by the J.D.C.

1960 TORONTO U.J.A. DRIVE OPENS WITH GREATEST ADVANCE PLEDGE IN THE HISTORY OF OUR COMMUNITY

(By Our Staff Reporter)

400 leaders of the Toronto Jewish community gathered at Beth Tzedec Banquet Hall last Monday, March 29th to hear Campaign Chairman Alvin D. Rosenberg, Q.C., announce that the Toronto UJA Campaign for 1960 was more than a quarter of a million dollars ahead of the 1959 opening.

The distinguished gathering was told by Mr. Rosenberg that it had good reason to be proud of its great achievement. But he pointed out that a great effort was still needed to push the Campaign beyond the excellent 1959 record.

Mr. Rosenberg said that in order to insure the complete success of the Campaign, an "Over - The Top Committee was again being formed under the leadership of Samuel J. Kelner, who was also chairman of the Special UJA Fact-Finding Commission which recently returned from a tour of Jewish communities in Iran, Morocco and Poland. It was also announced that Morry Wingold, another member of thet Commission, would be Advance Gifts Chairman of the "Over-The - Top" committee other members of the Commission, Meyer W. Gasner, Abraham Green, Rabbi Dr. Stuart E. Rosenberg, H. Wayne Tanenbaum and Rabbi Dr. Walter Wurzburger had accepted appointments as Associate Chairmen of the Committee.

The "Over - The Top" Committee is made up of younger community leaders and is a "shot - in-the-arm" clean - up group whose purpose is to aid the Campaign Leadership. In accepting the appointment as Chairman, Mr. Kelner said he and his committee "would not rest until the 1960 UJA Campaign had far surpassed any previous drive."

CANADIANS NEED NO VISAS TO VISIT ISRAEL

Jerusalem, (JCNS) — Canadians visiting Israel need no longer apply for visas in advance. These will be granted to them free upon their arrival in the country, a spokesman for the Ministry of the Interior announced Sunday.

This privilege is already granted to citizens of the United States.

STUDEBAKER FLOUTS ARAB BOYCOTT: ASSEMBLES CARS IN HAIFA

HAIFA (JCNS) —In a warning to the organisers of the Arab boycott, the Vice-President of the Studebaker-Packard Corporation, Mr. R.A. Hutchinson, said that "We will deal with all Arab States, but if they choose to stop their purchases following our agreement with Kaiser Frazer in Haifa, that will be their affair and not ours."

Mr. Hutchinson is now inspecting the Haifa Plant preparatory to the beginning of the assembly of Studebaker cars and trucks in April. The number of cars to be assembled in Israel will be higher than the number of cars Studebaker has exported up till now to the Arab States.

The Studebaker - Packard Corporation had discussed the setting up of an assembly plant in Arab countries, but nothing came of it. Packard cars and trucks to be exported from the Haifa plant, he said would go to markets which it was impractical to supply directly from the United States.

Israel's assembled cars will at first consist of 40 per cent locally made parts and will be produced under the supervision of American engineers. During the first year production will reach 1,500 vehicles, although some 3,000 vehicles are needed if the plant is to cover its costs. The first cars will be ready for export next June.

THE SHECHITA CONTROVERSY DIVIDES BRITISH JEWRY

London, (JCNS) — The London Board for Shechita is confident that the Jewish public will not support in any way the attempts of the Federation of Synagogues, "to undermine the authority of the time honoured ecclesiastical authorities" and to disrupt the Anglo-Jewish community.

The Board was also confident that the Federation could not succeed in its plan, mainly because there was an act of Parliament in 1933 which stated that no slaughter of animals for the Jewish community could be carried out except by Shochetim licensed by the Rabbinical commission.

This statement was given to a JCNS representative by Mr. S. Bokser, President of the Board, after the honorary officers had met to discuss the threat of the Federation to set up its own Shechita machinery.

Ambassador Lourie At St. James

Ambassador Arthur Lourie, known to Canadians from his Ottawa days, presented last week his credentials to H.M. The Queen as Israel's New Envoy in London. — Israel's New Ambassador in Canada will be Yakov Herzog.

ISRAELI CARS FOR THE U.S.

Haifa, (JCNS) — After an earlier order for 600 "Sabra" - Israeli-made station wagons -, the "Autocar Company" of Haifa has now received a second order from the United States market for an additional 500 vehicles and small vans, a spokesman for the Company said. The first consignment of cars has already been shipped to the U.S. from Haifa and the producers of this fiberglass "Sabra" car are hopeful that more orders will come from the American market. This is the first time that Israel is exporting vehicles to the U.S. and the Company plans to introduce a popular priced five-seater car in a few months time.

The "Sabra" has a British made engine. Its popularity in Israel and the export orders received have almost doubled the factory's capacity in one year.

NEW ISRAEL AMBASSADOR TO CANADA

Tel Aviv, (JCNS) — Mr. Yaacov Hertzog, at present Israeli Minister in Washington, has been appointed Ambassador to Canada succeed-Arthur Lourie, now Ambassador to the Court of St. James.

ISRAEL TO ASSIST IN MEKONG RIVER PROJECT

JERUSALEM, (JCNS)—Israel has decided to assist in the construction of the gigantic Mekong River irrigation project, which is being jointly undertaken by Burma, Laos, Thailand and Cambodia under U. N. auspices. As an initial step Israel will contribute 100,000 tons of cement to be delivered free to any port in the area.

This decision was disclosed by the Israeli Foreign Ministry, when it released the text of a statement made by the Israeli Ambassador in Thailand, Mr. Mordecai Kidron, at a meeting in Bangkok of the U.N. Economic Committee for Asia and the Far East, which he attended as an observer,

Mr. Kidron said that Israel's willingness to assist in the Mekong project was a tribute of her "admiration for the sight, the skill and the energy with which this gigantic enterprise of intertnational co-operation is being conducted."

FACT -FINDING COMMISSION REPORTS OBSERVATIONS

The seven men of the UJA Fact-Finding Commission, the first of its kind from Canada to be invited by the Joint Distribution Committee to visit the Jewish communities of Iran, Morocco and Poland, went to study and report on the program carried out in these relief areas with UJA funds.

One of the most touching moments of the tour was reported as having taken place in Poland, where the depleted Jewish community had met only a handful of Jews from the Western world (other than JDC officials) since 1939. An aged Rabbi in Kracow shed tears of joy when he was told that in Toronto alone more than 8,000 children were receiving vital Jewish education.

The Commission reported that in all three countries, a major link with Judaism was the daily hot meal provided by JDC with UJA funds.

Histadrut Third Seder April 16

The traditional Third Seder of the Toronto Histadrut will take place this year on Saturday night, April 16th. at the Labour Zionist - Centre, 14 Viewmount.

It is expected that the Third Seder will this year become the most impressive in its history. Hundreds of friends of the Histadrut and their families from all over Ontario will gather for the traditional celebration.

The Third Seder has become a tradition with the Israel Histadrut Campaign of Toronto.

In a statement issued at the Israel Histadrut Campaign headquarters here, the leaders of Labour Zionism declare:

"This has been a time of deep Jewish renewal — renewal of life, renewal of spirit, renewal of will. The victories of Israel cannot be won by passivity or by mere contin-uation in the errors of the world out of which our brethren have come, but by vision, by determination, by refusal to be intimidated or diverted. It is good to know that there is a large, preponderent group of Israel, the Histadrut, who do not leave all this in the realm of mere history or of mere hope but that day by day, in crisis after crisis, in decision after decision, they are translating it into the actualities of life.

"Once again the borders of Israel flare up and the unsettled problems of the Middle East gain headlines. But yesterday, today and tomorrow—the important thing is that the constructive work goes on. The growing population of Israel needs more than ever to speed up the process of total integration of all its elements. The

(Continued On Page Eight)

MEMO TO OUR READERS

THE PASSOVER ISSUES OF THE CANADIAN JEWISH NEWS

THE NEXT ISSUE OF THE CANADIAN JEWISH NEWS—DATED APRIL THE EIGHTH—WILL CONTAIN A TABLOID-SIZE PASSOVER MAGAZINE SECTION WITH UNUSUAL PICTURES, FEATURES, ESSAYS AND REPORTS.

A **second** Passover Issue of the Canadian Jewish News will appear on April the Fifteenth, Hol Hamoed Pesach.

Both Passover supplements will contain greetings from advertisers to our readers and to the Jewish community at large.

OUR NEWS SERVICE

The editors **of The Canadian Jewish News** are happy to announce that we have just concluded an agreement with the JEWISH CHRONICLE of London, England, the greatest and best Jewish newspaper in the world, which gives us the exclusive right to publish **all news** and **features of the Chronicle.** These features and news reports are reaching us by air mail and cable and will appear in **The Canadian Jewish News** simultaneously, the day they are printed in England.

Commentary

By M. J. Nurenberger

THE PASSOVER SEASON — THE FRUITS FROM ISRAEL AS A SYMBOL. — ACT OF SOLIDARITY.

In our daily prayers, following the **Shma,** we mention the biblical injunction to labour in the fields and vineyards, "that thou mayest gather in thy corn, thy wine and thy oil."

One of the greatest rabbinical authorities, the Hasan Sofer, states that to work in the fields of the Land of Israel and to reap the fruits of the Holy Land is a distinct command **per se.**

* * * *

As we approach the Festival of Freedom, Passover, we are the more filled with the idea which **Pesah** represents. It is symbolic, first, of man's eternal longing for freedom. The miracle of the Exodus from Egypt has been recorded in history as the first successful attempt by men in revolt against tyranny and for the achievement of self-emanicipation.

* * * *

However, the drama of the liberation from Egypt has also a particularly Jewish significance along with its universal meaning. The Exodus from Egypt was not only an upsurge to **get out,** but also the beginning of the Jewish march towards the Promised Land. Getting out of Egypt is not sufficient. It is the entering of Eretz Israel that is the finale of Exodus. Working in Israel, enjoying its fruit has remained to this day a command from which no Jew can disassociate himself.

Living as we do, in the lands of dispersion throughout the world, we cannot physically partake in the daily labours in the Land of Israel. None the less, we cannot entirely ignore this Mitzvah; we are in a position to bless the fruits from Eretz. One cannot participate in the Seder without the grapes and the Matzoh from Israel.

This is the least we can do.

* * * *

I remember an old man in a synagogue of my home-town who somewhere, somehow got hold of an empty bottle of Carmel. He had never tasted "arba kosot" from Eretz Israel. He had never seen an orange from Jaffa. To him anything with the label of the Land of Israel had something mysterious, messianic, something which comes from the world of dreams.

Very often I think of that old man from the Old Country, of the pathetic scene when Reb Moishe used to cling to the old Carmel bottle and shed tears. If Reb Roishe could only live to see the rebirth of the Jewish state, an event which we take for granted! Why shouldn't we—during the holiday season at least—lift our hearts and bless our table with the fruit of the Holy Land? Thus we may help in the "gathering of the fruit of the land" and also of our people . . .

* * * *

To some of us it will be an act of solidarity with those who form the vanguard of our people on the historic battle field of Israel. For others it will be **the Mitzvah,** as defined by the Hasam Sofer, which will determine our tasting of the Israeli fruit and Matzo. If we wish to give Passover its true meaning all of us will certainly grace the Seder table with products from Israel.

* * * *

This will remind us that we live in one of the most glorious eras of Jewish history, during the period when the Exodus from Egypt is a blessed reality; that the miracle to secure the sovereignty of the Jewish state goes on before our very eyes, uninterruptedly and as magnificient as we will it.

"Y" Teams To Hold Continental Volleyball Tournament In Montreal

MONTREAL, (CJN) — The National Jewish Welfare Board's (JWB) eighth annual national volleyball tournament for Jewish Community Center and YM-YWHA teams will be held Saturday evening, April 9, and all day Sunday, April 10, at the Snowden Building of the Montreal YM-YWHA, it was announced by Harold C. Zimman, Lynn, Mass., chairman of JWB's National Volleyball Committee.

"Y" REPRESENTED

The tournament will be divided into Class A and Class B competition. Class A teams will consist of players who played in previous JWB tournaments while Class B teams will be made up of players who have previously competed only in novice tournaments.

Charles L. Ornstein, Washington, D.C., chairman of JWB's National Health and Physical Education Committee, sponsor of the tournament, said that the winner of the 1960 JWB competition in Class A will represent the Jewish Community Centers and YM-YWHAs in the United States Volleyball Association national championship to be held in Dallas, Texas, May 11-14.

CANADIAN HEADS COMMITTEE

JWB's 1957 titleholders, the Westside Jewish Community Center of Los Angeles, finished second in the 1959 U.S. Volleyball tournament. The 1959 JWB winners, the Lynn, Mass., Jewish Community Center, captured the New England Regional Volleyball Open Championship.

Henry Pipersburg, heads the Montreal YM-YWHA tournament committee. Other members are Morris Ladenheim, chairman of the Montreal Y health and physical education committee and Morris M. Buker, Y director of health and physical education at the Snowden Building.

The World Over

SOLO SEDER PACKAGES SHIPPED TO GIs AT ISOLATED POINTS

New York — (CJN). Some 3,000 Passover food boxes ("solo seders") have been shipped to remotest overseas U. S. bases in Iceland, Alaska, Greenland and other areas by women volunteers affiliated with the Women's Organizations' Division of the National Jewish Welfare Board (JWB.)

These packages, containing all the holiday culinary basics, will come in handy at Arctic Dew Line stations and radar and missile sites where there will be no Jewish chaplains present. The packages, each containing a little greeting card from the local JWB committees sending them, contain Matzoth, canned chicken and soup, gefilte fish and Passover sweets.

THOUSANDS SEE CONCENTRATION CAMPS' EXHIBITION

Brussels, (JCNS) — More than 25,000 people have visited the Concentration camps' Exhibition held in Brussels last week. Many school children and soldiers were among the visitors.

The Exhibition could not be extended for a further week as arrangements had been made for it to be shown in various Belgian cities. But the Belgian Federation of Deportees and Former Nazi Camp Inmates, have suggested that the Belgian authorities establish a permament Exhibition with materials taken from the present one. Feelings that such a decision would be of great value for the teaching of recent history to Belgian youth, and at the same time would perpetuate the memory of victims of Nazism, have been expressed by leaders of the Federation.

FIRST BREACH IN BANDUNG PACT — EGYPT DISRUPTS TRADE WITH CEYLON

London, (JCNS) — trade between Egypt and Ceylon - both members of the Bandung pact - has been disrupted. According to reliable sources diplomatic relations between the two countries are also on the verge of being cut, but this could not be confirmed. At the Ceylon High Commissioner Trade Department in London, only the disruption of trade relations could be confirmed.

The same sources say that the reason for the worsening of the situation between Egypt and Ceylon is that Ceylon has not only resumed and strengthened her trade relations with Israel, but because Ceylon has refused Egypt's demand to severe diplomatic relations with Israel.

Egypt has always been an important importer of Ceylon tea. But there had always existed between the two countries an unhappy state of relationship, owing to the fact that Ceylon would never accept to be paid otherwise than in cash and in Sterling, while Egypt owing to her lack of hard currency offered, without success, a barter trade agreement in cotton or onions.

FORMER SS GENERAL ARRESTED

Brohl, (JCNS) Karl Zenner, a former SS general and police officer under the Nazi regime, was arrested here last Saturday on suspicion of being responsible for the mass murder of Jews and other civilians in Russia during the war.

Zenner had commanded SS troops at Minsk. He has been working as a sales agent during the past years.

ARANNE THREATENS TO RESIGN

Jerusalem, (JCNS) — The Israeli Minister of Education, Mr. Zalman Aranne, threatened to resign when a special Cabinet Ministers' session adjourned without resolving the crisis centring on the Secondary School teachers' controversy. Mr. Aranne was angry with his fellow Mapai Ministers who refused to agree with his intention to recognise the Secondary School Teachers Association as a separate body.

The Teachers Association last year broke away from the Histadrut Teachers Union because it felt the Histadrut did not represent their special interests. After several months of intermittent strikes and refusal to co-operate with the authorities, the Association finally convinced Mr. Aranne, at least, to talk with them. This enraged the Histadrut whose representatives on the Mapai Secretariat refused to back Mr. Aranne. At yesterday's meeting the Cabinet was unable to settle the issue and Mr. Aranne left the stormy meeting slamming doors. At today's special meeting the deadlock remained complete, and the Cabinet decided to leave the question open until next Sunday, when Mr. Ben-Gurion will be present and will help resolve the differences.

BILLY GRAHAM HAS BIG ANDIENCE IN ISRAEL; FEW CONVERTS

Haifa, (JCNS) — Billy Graham, the exangelist preacher, held his first sermon in Israel in the Anglican Church, here before an audience of 2,000 people, mainly Jews, but with a sprinkling of Christian Arabs and members of the British colony.

Their interest was inspired by curiosity and many Jews remained when Graham asked those who would "like Christ to come into their lives" to remain after the service. However when the moment came to receive literature and further instructions very few people, mostly Christian Arabs, stayed.

The exangelist preacher flew to Jerusalem by helicopter from Nazareth to preach at the YMCA. In Nazareth more than 3,000 people, mainly Catholics, received Graham politely but coolly. In Jerusalem he contented himself with biblical exposition to an audience of a thousand - mainly Jews - for whom Bible is daily fare.

RABBINATE OPPOSED TO ROSE'S SCULPTURE EXHIBITION

Jerusalem, (JCNS) — The Israeli Chief Rabbinate declared that the plans to set up in Jerusalem a permanent Exhibition of Billy Rose's sculpture gift in a garden at the Bezalel Museum is "contrary to the spirit of Judaism and a profanation of the name and character of the Holy City."

The Chief Rabbinate urged the Municipality to "halt this tainted plan" before it is too late. It holds the opinion that an open air Exhibition of sculptures offends the Torah which prohibited the making of images.

ISRAELI DROUGHT CAUSES HEAVY LOSSES

Jerusalem, (JCNS) — More than I£80,000,000 losses have been caused by drought the Acting Premier, Mr. Levi Eshkol, said during the weekly Cabinet meeting.

The Cabinet decided to coordinate plans to relieve especially the serious plight of the Arab Beduin who were among the main sufferers of the worst and driest Israel's winters ever to be recorded.

Fight For Easing Middle-Class Immigration To Israel Successful

TEL AVIV (ZINS) — The decision of the Israel Finance Ministry to pay a 20 per cent premium to every immigrant who brings in foreign exchange and to allow him to keep foreign money for a period of three years is a victory for all those who for years fought for this as an encouragement to middle-class immigration from the Western countries, comments **Haboker** in an editorial. This regulation will enable the immigrant to receive IL 2.16 for every dollar.

ISRAELIS MUST PAY SECURITY FEE TO VISIT MUNICH

Bonn, (JCNS) — Israeli citizens visiting Munich must pay a security or capitation fee of 1,000 marks if they have no return ticket available for Israel, a representative of the Federal German Ministery for Internal Affairs revealed during Question Hour in the Federal Parliament last Saturday.

The reason for such a measure, said the Minister, was that the flow of foreigners to the Bavarian capital kept increasing and the local authorities were anxious to prevent non-registered aliens from taking up employment there. Apart from Israelis, only Yugoslav citizens were required to pay a similar security fee.

The decisive point in this issue is the absence of diplomatic relations between Israel and Germany, declared the Federal Minister. Munich authorities are insisting that such security payment be paid to ensure of the departure of the foreign visitor in the foreseeable future.

A spokesman for the Social Democrat Party asked the Federal Government to use its influence to abolish such a discriminatory measure and ensure that Israeli visitors were welcomed in a friendly and humane way.

LOAN FOR DAY SCHOOLS REJECTED

Johannesburg, (JCNS) — The Johannesburg South African Board of Jewish Education has decided not to accept the offer of £200,000 loan from the S.A. Zionist Federation for the financing of Jewish Day Schools. A Board statement said that "in view of the controversy now raging around the suggested loan", the Board believed that its acceptance might prove detrimental both to the cause of the Israel United Appeal and to Jewish Education.

WHO IS A JEW? — NEW REGULATIONS ACCORDING TO HALACHA

Tel Aviv, (JCNS) — The controversy on "Who is a Jew", which last year caused the resignation of the Israeli Minister for Religious Affairs, found its solution, when Moshe Shapira, the Minister of the Interior, issued new regulations on the subject. According to these regulations a Jew is one who is born to a Jewish mother, even if his father is a non-Jew, whereas a non-Jew is one who is born to a non-Jewish mother even if his father is a Jew.

A convert to Judaism must prove his Jewishness with documents by an authorised Rabbinate. One important clause states that any person who declares himself a Jew and is later proved to be a non-Jew, would lose all his rights according to the Law of Return. All such cases would also be brought before Justice to determine whether to expel the incriminated person or not.

"Hatzofeh" organ of Mizrachi, devoted its leader to the subject and welcomed the new regulations as restoring the unity between Israel and the Diaspora.

AMERICAN TO INVEST IN HOUSING PROJECTS

Jerusalem, (JCNS) A group of American businessmen have promised to invest about 12 million dollars in housing projects in Israel provided the Israeli government eases procedure for registering mortgages and would guarantee a nine per cent profit. Of the total to be invested about 9 million dollars will go to the Israeli government who will be able to divert funds, usually spent on general housing, to building projects for immigrants and for clearing slums. About 3 million dollars will go to private contractors.

The German Co-operative Bank is also interested in investing in Israel for housing projects, it is learned.

NEW ISRAELI - TURKEY AGREEMENT

Istanbul, (JCNS) — A new trade and payments agreement has been signed in Ankara between Israel and Turkey, it is learned here. The agreement provides for a volume of exchanges to the value of $32,000-000 — $16,000,000 from each side until the end of the current year.

PAKISTAN FOREIGN MINISTER: "REMOVE ISRAEL"

Bombay, (JCNS) — According to the Press Trust of India News Agency, the Pakistani Foreign Minister, Mr. Manzur Qadir has declared that "Pakistan would like to see the State of Israel removed from the Arab world". Mr. Qadir made his statement in the course of a speech on Pakistan foreign policy to the Institute of International Affairs in Karachi. He is stated to have added that Pakistan did not hate the Jewish people but she did not wish to see Israel continue to exist in the middle of the Arab world.

"Such opposition was consistent with the Charter of the United Nations", said the Minister. The U.N. by creating the new State of Israel had allowed the problems of the world to be aggravated.

This is the first time that a Pakistani Foreign Minister has made such an aggressive statement against Israel, the Press Trust of India noted.

ISRAELI CHIEF RABBI: ORTHODOXY ON THE OFFENSIVE

London, (JCNS) — As the three-day conference of European Rabbis which was held at Westcliff-on-Sea, drew to its close. It seemed almost a forgone conclusion that a Federation of European Orthodox Rabbis will be established with the Chief Rabbi, Dr. Israel Brodie at its head and with London as its headquarters.

The Conference was marked by a spirit of militant orthodoxy—Rabbi Brodie called it "Orthodoxy on the offensive"—and by sharp attacks on the reform and liberal movements, particularly on the issue of marriage, divorce and proselytism.

TORONTO ORBIT

BY BERNICE DYMENT

The Talk of Our Town: Inter-faith — two new projects. Canadian Aliyah to Israel — a committee lends a hand, from refrigerators to language training. The surprising box-scores for Love, Marriage and Divorce.

TWO INTER-FAITH PROJECTS BEGIN

The spirit of brotherhood between Jew and Christian infuses two new undertakings in Toronto--one, a Masonic Lodge, and the other, a Golf Club.

The newly formed Masonic Lodge, to be known as "The Lodge of the Pillars" will have a membership of both Jews and Gentiles, in equal number, with alternating Grand Worshipful Masters from each faith. Among the sponsors are a number of prominent members of the community — D. Lou Harris, Louis Herman, Q.C. Alderman Cranham, Philip Fowler and others. Founding President is Mr. Leo Morse. Two other Lodges also have a mixed membership, Although their constitutions do not specify a 50-50 membership clause as does "The Lodge of the Pillars."

"The Donalda Golf and Country Club" carries brotherhood out into the green open spaces, with membership here also divided between Jew and Gentile. Among those active in the formation of "Donalda" are Mr. E. P. Taylor, Arthur Gelber, Louis Herman, Mr. Yarmon.

THE TIDE OF IMMIGRATION

Immigration Minister Ellen Fairclough last week addressed a Chicago organization on Canada's immigration program, and expressed concern over the growing number of Canadians who are moving away from Canada to take up new lives in other countries. The majority of emigrants head scuth of the border to the U.S. but I was surprised to learn that during the past five years quite a substantial number of Canadians have emigrated to Israel—between 1200-1300, to be exact.

These figures were not mentioned by Mrs. Fairclough — I obtained them from the Aliyah Committe of the Zionist Organization of Canada, which offers invaluable assistance and guidance to those Canadians desiring to emigrate to Israel. The year 1959 saw the largest number of Canadians in a single calendar year take up parmanent residence in Israel —108 individuals, from many walks of life.

The assistance offered by the committe takes the form of guidance and advice on the many problems attendant upon taking up a new life in a new land. Take the matter of an electric refrigerator. This item used to carry a very heavy duty upon entering Israel—unless it was brought by the settler from another country. Since Israel's electrical current is different from ours—their refrigerators operate on 220 volts, and 50 cycles —a Canadian refrigerator could not function there.

The chepeast method would be to ship one from New York. The Aliyah Committee has persuaded the Israeli government that in the matter of electrical refrigerators, Canada and the United States should be considered ONE country. This in effect, means that a Canadian family emigrating to Israel, can ship a refrigerator of the correct cycle from New York to Haifa, duty-free. A minor detail? Not, I can assure you, for a Canadian housewife, no matter how dedicated to a national cause!

In the matter of language training, the Committee's advice is equally invaluable to immigrants. Ther are in Israel special language courses conducted by the government — "Ulpanim", they are called. Here immigrants can come and board for 4 or 5 months until they become sufficietly fluent in Hebrew to be able to earn a living. For this, a fee is charged. but there is an alternative way. There are also "Kibbutzin Ulpanim" where an immigrant can work half a day, and study half a day, until he gains fluency.—A kind of "work as you learn" system.

Curiously enough, I just happened upon a clipping in a recent issue of the "Jerusalem Post" which mentions one of our former Torontonians who moved to Haifa, and was assisted by the Aliyah Committee. He is Jacob Groob, former violinist with the Toronto Symphony Orchestra.

According to the "Post", Mr. Groob was offered and accepted the position of Concert-master with the Haifa Symphony Orchestra, soon after his arrival in Israel. "He rented an empty room and bought some furniture with the help of loans obtained with the assistance of the Association of American and Canadian immigrants. Mr. Groob jokes, "Everybody thinks that—coming from Canada—my suit-cases must be filled with dollars, but they are only filled with scores and sheet music." The story further relates that Mr. Groob has made an excellent adjustment to his new surroundings and, it is expected, will add much to Haifa's awakening music life. He has recently joined up with some members of the Israel Philharmonic Orchestra as leader of a new string quartet.

INTERMARRIAGE AND THE DIVORCE FIGURES

A report tabled very recently in the Ontario Legislature contains some interesting figures on the current rate of intermarriage between Jew and Gentile—and a surprising or perhaps not so surprising foot-note, on divorce statistics.

In the year 1958, for example, of 707 Jewish grooms, 79 took non-Jewish brides (11.17%.) Of these brides, 24 were Roman Catholic, 19 Anglican, and the remainder split between United Church, Lutheran, Presbyterian, etc. The corresponding figures for 1957 gave the percentage of Jewish grooms and non-Jewish brides as 11.33%. In 1956 it was 10.79%, and in '55 it was 10.23%.

Now, the reverse side — of Jewish girls who took non-Jewish grooms, the figures were 6.68% in 1958, 4.17 in 1957; 5.57 in '55, and 5.46 in 1955.

I'll let you draw your own conclusions from this next set of figures, but it seems to me it speaks pretty strongly against the hazards of intermarriages. In 1959, of 67 divorces involving Jews, almost 50% involved intermarried couples.

Breaking down the percentages, it means that when 10 out of 100 Jewish grooms intermarry, five of the ten will ultimately land in the divorce courts. Pretty big odds in any game—including the mating game!

Your Tax Problem

BY MERVIN H. LASS, C.A.

QUESTION

What are the types of medical expenses which may be claimed on the tax return? What is the maximum amount deductible?

ANSWER

The following are types of expenses which you may claim:

1. Payments to a hospital or to a qualified practitioner, dentist, or nurse.

2. Payments for any drugs prescribed by a medical practitioner or dentist and dispenby a licensed pharmacist.

3. Payments for an artificial limb, brace, hearing aid, wheel chair, iron lung, ileostomy and colostomy pads, crutches, trusses for hernias, and rocking beds for polio patients.

4. Payment for laboratory or other diagnostic services prescribed by a medical practitioner or dentist, eye glasses, artificial eyes, and ambulance fees.

5. There are further deductions permitted for the blind, about which you may inquire.

The maximum deduction for taxpayers without dependants is $1,500. and for a married person $2,000. For taxpayers with dependants, these amounts are increased by $500. for each dependant, up to a maximum of $3,500 for a single taxpayer with four or dependants, and up to $4,000. for a married person.

Mr. Lass will endevour to answer as many questions as possible. Please direct your queries to Mervin H. Lass, Chartered Accountant, in care of this newspaper.

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Former Toronto Rabbi's Moving Story

MY EXPULSION FROM SOUTH AFRICA

BY ANDRE UNGAR

Rabbi Ungar, formally a Toronto Rabbi, wrote these reminiscenses for the "Reconscrutionist".

On a blazing midsummer afternoon in December 1956, a sweating young police officer ambled across the lawn of our villa and asked to see me. There was something very enchanting about his apoligetic shyness as he handed me a letter. It was written on the government stationery of the Union of South Africa . . .

"Sir—

By direction of the Honourable the Minister of the Interior, I have to inform you that . . . you are hereby ordered to leave the Union of South Africa not later than the 15th January 1957, . . . if you fail to comply with this notice, you will be guilty of an offence and liable on conviction to a fine not exceeding £100 or in default of payment of the fine, to imprisonment for a period not exceeding six months, and further, that you may be dealt with as a prohibited immigrant under the Immigrants' Regulation Act No. 22 of 1913, as amended.

Yours faithfully . . ."

The place was Port Elizabeth, a pleasant little town beside the Indian Ocean; the time, a few days after the dawn arrest of the 156 so-called "Treason Trial" accused — a trial which at the time of writing (over three years later) is still following its vicious, unpredictable course.

FIRST RABBI TO BE EXPELLED

It was the first time that a Jewish clergyman was expelled from apartheidridden South Africa. Perhaps it is of some interest to consider what led up to this somewhat unusual event which jolted South African public opinion rather sharply at that time, and which found its way into the columns of newspapers from Sidney, Australia to San Antonia, Texas.

Soon after my ordination as rabbi in London in 1954, I accepted the invitation of Temple Israel, Port Elizabeth, to fill its vacant pulpit. So in January 1955, my wife and I and our baby flew to South Africa to take up our new duties and new domicile. We were received with a quite overwhelming generosity by the Congregation; it was with much joy and hope that we were looking forward to a long, harmonious and mutually satisfying stay.

Port Elizabeth is the fifth largest city in Southern Africa; yet, by American standards, a very modest-sized place, 200,000 people all told. Its thousand Jewish families, while divided into a vociferously quibbling orthodox majority and a progressive smaller segment, in fact form a closely-knit, cliquish emotional single large family. Despite its early Anglo-Jewish settlers and latest German-Jewish colonists, it is the biggest Lithuanian layer, sandwiched between the two other slices which imparts its flavor and character to the total community: a lump of Eastern European shtetl transplanted two generations ago to the southernmost tip of Africa. Not unlike some small town near Boston today, I guess. All the external trappings of age and locality — modern villas, jumbo-fishtailed cars, dazzling gardens, and a mentality not yet removed from the ghetto. Their fervor, comradeship, insecurity, suspicion, vigor, nostalgia for old memories, coupled with a sizable ignorance about their true nature, after the chill and reserve of England, made our welcome to Port Elizabeth heartmelting, both in climate and feeling.

FIRST IMPRESSIONS — AND SECOND

Not that I had no suspicions as to the racial problems of the country. The British press had been preparing us pretty persistently. But much of it I was willing to dismiss as journalese sensationalism and exaggeration. And my faith in British freedoms made me skeptical too. Could there really be forms of oppression perpetrated under the Union Jack? But, above all, I was determined to keep an open mind and see for myself. I worked hard to rid myself of prejudice, even anti-prejudice. (2) While not forgetting what I had seen and learned in my native Hungary, before and during the war, and in Britain after the war, I decided to examine and judge South African affairs on their own terms and in their specific context.

First impressions were simply dazzling in their attractiveness. One saw so much color everywhere, such energy and exuberance in every corner. Closer home, my Temple proved a lovely thing: the building, the religious approach, the men and women and children clustered around it. And to us they were kindness itself. Invitations to dinner by the dozen, completely unwarranted gifts galore, an attitude of deference which aged twenty-five and green as I was, I found both embarrassing and flattering. Anti-Semitism, I was assured, was a long-buried corpse. All was rosy in the garden.

Well, not quite. Before long strange shadows began to hover in hitherto unnoticed corners. Some of the laughs were jittery and nervous, I was amazed to sense. People generous to us could be unspeakably mean to others. Regular worshippers — it was whispered — indulged in abominable business practices. There was, there must have been, another South Africa somewhere near, round the corner, or rather here, below the surface—a menacing and ugly creature: the curiosity grew daily. I decided to explore for myself. Where did the silently ubiquitous host of black men come from? How did they live? What were the relationships between them and us? Natively, I voiced such questions before my new-made friends. The response shocked me by its violence of tone. That, I was told, is a lifetime's study. You must be born there to understand it. Foreigners know, can know nothing about it. Besides, it is an unsavory topic, a communist thing to worry about, taboo for at least twenty years — but preferably for a lifetime. Of course, such wholly irrational reactions only served to sharpen my zest for more knowledge on the subject. I had to do my research unaided by my friends. Not entirely unaided however; there were books available, cold statistical studies of fact; there was my rickety old car which could and did thank glory, take me places; there were new people, of all hues and groups, who helped me find out the real issues.

TEN MILLION NON-WHITES IN SUBJECTION

One cannot, naturally, give an adequate account of South African reality in this context. Father Huddleston's Nought for Your Comfort, Alan Paton's Cry the Beloved Country, Harry Bloom's Episode, Anthony Sampson's Drum can convey to the Western reader the precise details of the situation, in addition to that magnificent quarterly Africa South, edited by Ronald Segal of Cape Town. The specifically Jewish angle is dealt with, very meekly, in Saron & Hotz's The Jews of South Africa. My own article on the subject in Conservative Judaism should also be mentioned.

But the basic realities were clear and cruel. Ten million non-whites—who are most emphatically not savages, not an iota more than, say an Irish district of today-are kept in total subjection by three million white skinned inhabitants, English or Boer in language, Christian or Jewish by faith. Entirely without political rights, the nonwhite South African lives in dreary hovels a few miles from the white man's mansion. $6000 a year for a white man is chickenfeed; $600 for most black men is an unattainable dream of opulence. And the trend, embodied in legislation and policy, is towards more, not less, discrimination. The shreds of education hitherto available for the Negro are if not lessened, poisoned by bias. Personal and property privileges are narrowed with every act of Parliament in Pretoria. The white element, on the other hand, enjoys a luxury which is on a par with middle class America, minus the overwork, plus abundant cheap labor. And the Jew, apart from quite insignificant variations, conforms with the general white man's pattern.

I found the situation tragic on two distinct counts. The systematic degradation of Negro in economics and education, in rights and selfrespect is — to my mind — as wicked, yes literally wicked a procedure as the Communist regimes' treatment of opponents; more so in fact, because it is directed against a vast majority whose only guilt is wrong pigmentation. But (and this is, from a white South African's viewpoint, an even more heretical assertion) the effect of the present discriminatory structure of society is no less vicious towards the white, the privileged group. There is a psychological, ethical, spiritual crippling of the white mind going on: the so-called European is as much a pathetic victim of segregationist and supremacist attitudes as is the nonwhite.

DEMANDS OF CONSCIENCE

I do not think I have or had a Messiah complex. As I used to muse in those days, I was serving the congregation of the progressive minority within the Jewish minority within the white minority in a third-rate country on a second-rate continent in what is far from the best of all possible worlds. Salvation and redemption, I felt, were concepts I had to preach about, not however, my job to conjure up singlehanded. Nor—I hope — was I acting as a frustrated political agitator turned priest. Quite plainly, I thought that being entrusted with the Jewish instruction and spiritual welfare of a congregation, however small and maybe exotic, it was my task to bring to their notice in no uncertain terms the concrete implications of our ethical heritage for the here and the now. I owed that to them, to God, to my own conscience, as much as reasonably eloquent homilies, readable bulletins, tea-time chitchats. And if what I had to say did filter beyond the walls of our Temple, well, so much the better. This, in my youthful ignorance, I believed.

By the time of Pesah I thought I was ready for a first intimation. My sermon was entitled "Apartheid Three Thousand Years Ago" and drew a parallel between the treatment of Hebrews in Egypt of old and present day attitudes towards the black man in Africa. Forum of Johannesburg and the Synagogue Review of London published the text in full. It concludes—

"The Bible is no textbook about the nature of God. It does not tell us how God will behave. But it does tell us what is right and wrong in the sight of heaven;what ought and what ought not to happen . . . Egypt could not last for it was bad by the divine standards of righteousness. No Egypt can survive; or at least — the man of faith must pray and work to change the heart and policy of all such Egypt."

The reaction was pained consternation. "But rabbi, preach us religion, not politics." There was, on the other hand, a sigh of relief. All newcomers must get their outlandish naivete out of their system before they settle down as true solid South Africans. Now I was over this children's disease, it was assumed; I could take roots and flourish like an aloe in the Karroo.

THE RAMASODI CASE

Somehow it did not turn out that way. In July the Ramasodi episode came to the fore. A brilliant Negro student was awarded a scholarship to the famous American Kent School; the South African Government refused to give him a passport. In my sermon of the following Friday, matching the Sidrah of the week, I compared God's refusal to allow Moses into the Promised Land with the issue at hand.

"The refusal came to Moses for a sin he had committed — Ramasodi is innocent; unless it is a crime to be born dark-skinned. Moses had the comfort in his distress of knowing that his decree came from an all-wise and mericful God — the harsh verdict over this young man was passed by arrogantly puffed up little men in heartless stupidity."

Next morning (July 30, 1955) the Eastern Province Herald published this under the heading "Rabbi Slates Passport Refusal to Boy"; the Afrikaans paper called it a "sharp attack on the Government," the Zionist Record (August 12) gave a summary of the subsequent correspondence in the press.

"The majority of the Jewish people will . . . dissociate themselves from the remarks made by that rabbi, especially his adjectives referred to our Government" (a Mr. Jankelson)

But a Mr. Kirkpatrick — watch the names! — approved heartily, and so did a Mr. H. Green who wrote—

"It seems that Mr. Jankelson calls for group approval of the Government's action which I, as an individual belonging to the same group as both Dr. Ungar and Mr. Jankelson, do not condone. We have seen how the deprivation of the rights of the individual leads to the deprivation of the rights of others."

ANXIETY AND PROVOCATION

Another storm in Port Elizabeth. The Board of Deputies, South African Jewry's self-styled official mouthpiece, was going frantic with worry. The Temple board pleaded, cajoled, threatened. They dreaded the possibility that outsiders would think I represented the views of the Congregants, that the Rabbi speaks to, not for, his community.

An uneasy truce followed. A letter from my former teacher, Rabbi Leo Baeck, brought new encouragement.

"I think you will mean something in South Africa, and open a new way. . . . Please do not be afraid of the Big Brother; mostly, the Younger Brother does carry the day. Nor be worried about polemics, polemics prove that we are alive . . ."

And so began a series of episodes, small events, almost riduculous to recount; yet, in the context of South African tension, they were always charged with a meaning that seemed to render them instances of treason, or defiance, or insinuation. Cumulatively, they added up to a battlefront. While remaining deeply affectionate and friendly on the personal level, the Temple and its rabbi were strained in antagonism. Members were frightened for the Rabbi's sake, and his family's, and their own. He, in his turn, became more and more convinced that no religious leader is worth his salt if he shirks the responsibility of moral, and if need be political, thinking and action.

I tried to institute a scholarship to be awarded to a Negro student: month after month Sisterhood badgered why it should not rather be given to a white candidate, and Temple pondered whether it would not be "bolshie" to lend their name for the use of the money I had long ago managed to raise for this purpose. We allowed the nanny to baby-sit in our living room: eyebrows danced disapprovingly all over the place. We gave a pound more than average to our cook — even so a pitiful pittance — and were accused of sedition. Occasionally I drove our servant down to her family: I was warned that I might be murdered by the blacks, or be accused of behavior worse than death by the whites.

PERSONAL CONTACTS WORST OFFENCE

I proposed a series of lectures to our congregation on the great religions of the world. The trustees cheered their throats hoarse. Then it turned out that for the talk on Islam or Hinduism one should invite an Indian. The man was a college graduate, quite wealthy, too. But an Indian (like Gandhi for that matter, another South Africa Indian) is a black man. What, pollute our

(Continued on Page Six)

A Reader's Opinion

BY VIGIL

A "ONE-WAY" FREEDOM OF PRESS?

We are at a dangerous juncture of our public relations in North America. Ostensibly civil rights and communal autonomy are as secure as the economic stability allows. But there are strong under-currents tending to undermine, not only the stability, but the very existence of free Juadism

True, the forces manning these forces are scanty and insignifirant in their impact and intellect. But their influence is already felt in spheres far beyond the ambit of their activity. Even cautious and vigilant leaders would attach no importance to such a gathering as has been convened in the Toronto King Edward Hotel, with the anti-Semitic group leader, Ron Gostick, in the Chair and the chief agitator of the "Arab Center" as the guest speaker. But the implications of such a gathering are far wider than the capacity of "Mayflower" hall.

None has as yet measured the benefit Nazism has had freely from worldwide "Chamberlainism", in its diverse forms, and the extent of actual foothold Hitler has gained, in and out of Germany, through the mood of acquiesence that the Munich era has afforded to him. But many an honest German will confirm that, had the Western world offered to pacific Stresemann only a fraction of the inner and outer political gains coneded to Hitler—the latter would have never come to the fore.

* * *

Lest the Jewish leadership in North America comfort itself with the thorem that there is only one Lincoln Rockwell, and that the ominous meeting of the Swastica daubers and the standard bearers of Neo-Nazism in the Middle East was a "poor show." The early Nazi rallies were even more so. Their growth and spread was made possible by complacency.

Nearer home, the atmosphere is steadily assuming similar moods and proportions. Ever since Sami Baba, the Arab League agitator has established himself in Ottawa, an anti-Jewish cell is entrenched almost in every national or provincial press organ.

The press is, on the whole, far from anti-Semitic. Many papers have "their own" Rabbi, to cater for their Jewish readership and advertising clientelle. There tre constantly correspondences and editorials against bigotry and racial discrimination in the Carolinas and South Africa.

But all of a sudden a Mr. Philip Deane in the "Globe and Mail" a Mr. Peter Worthington in "Saturday Night" will pop up with some vicious. Cairo inspired, eupimistic libel, or a nasty editorial will digest such falsifications. If you attempt to disprove such lies or contradict their implications you will find the door tightly locked.

* * * *

One of those, who have tried to penetrate this clandestine "ban", calling up a friend on the editorial staff, got a characteristic "explanation." "You see—said the fellow on the other side of the cable—"they" are so primitively nationalistic and terribly sensitive. The slightest hint tempts them to ban all Canadians from their countries. You are mature — can take a certain amount of criticism without retort." Thus a crooked political "fetish" is conceived along with a "one-way" freedom of the press.

This attitude is reminiscent of the Nazi era. German diplomatic representative too were "terribly sensitive" and resented every anti-Nazi remark. To avoid angrying the "Third Reich", for the sake of "a few Jews", many editors tended to tone down their criticism of Nazi atrocities. But the anti-Jewish propaganda emanating from Nazi sources went on unpreturbed.

We all know the results, and we must all be alive to the consequences of a replica of the same perverse attitudes.

Jewish Life In U.S.A.

BIG BAR-MITZVAH

Stanley Meisler

In medieval Morocco, the Bar-Mitzvah boy would stand after the Torah reading on a Thursday morning and address the congregation, party in Hebrew and party in his native tongue. The old men would consider the address thoughtfully, discussing its accuracy and meaning. When they were through, the boy would open his tephillin bag, catching the money tossed by friends and relatitves. Then he would hand the bag to his teacher. No chorus girls danced for the boy. He had no load of savings bonds to carry to the bank vault the next morning.

Bar-Mitzvah, which history traces only to the thirteenth century, ranked in the Old World as an event like hundreds of others in the life of a Jew. "All Jewish Parents are reckoned to be accountable for the Sins of their Sons, 'till they are thirteen Years old. but no longer; and therefore, when Boys arrive to their thirteenth Year, they are for the First Time called up to the Law that is read on the Altar in their Synagogue on the Sabbath-Day, and read a Chapter or more in the Law themselves, and when the Prayers are over, the Boy's Father or Mother, or next nearest relation, gives a treat to all other Boys that were his School-fellows or Play-mates, and to some of those Boys' Fathers, by Way of taking leave of all Boys under thirteen Years old, and entering into Man's State, in Regard of becoming accountable for himself, from that Day." This is how Bar-Mitzvah is described in The Book of Religion, Ceremonies and Prayers, of the Jews, published in London in 1738. But among some Jews of the United States in the twentieth century, the ritual has grown to an importance rivaled only by birth, marriage and death.

While almost all other Jewish customs have dwindled in the New World, Bar-Mitzvah has grown awesomely. At one time, for example, parents did not throw a "treat" after every Bar-Mitzvah, but presented the boy and his friends with a party only if his sermon had been a good one. Now the family hold a party whether or not the sermon shows sense whether or not, in fact, it is delivered at all. The party has become more than a treat. It is a huge family gathering held at home, an uptown hall or a downtown supper club.

Bar-Mitzvah comprises the elements of religion, family and festival, with the last two overwhelming the first in modern days. Let us illustrate. Here is a case study of a Bar-Mitzvah of an Orthodox family of East European descent in the city of New York. It happened in my family.

My brother's Bar-Mitzvah began, at least for me, when I landed at LaGuardia Airport on the Friday night before the services. I was met by my father and uncle, who do not see each other often. On the drive home to the Bronx, they exchanged curses and insults until my exasperated uncle loudly told my father, "You give me more trouble than Jesus." Then they both snickered.

When we reached home, past midnight, my brother was not asleep. He had planned to arise about 6.30 a. m. the next day to review his part in the services before starting out for the synagoue. But the noise of the family kept him awake, and he hopped out of bed to show me the first gifts —a check of seventy-five dollars, a wallet with a clock in the leather, a book on science, several small items. He fell asleep a couple hours later.

He awoke past eight, and we drove to the synagoue about nine. Since we are forbidden to drive on the Sabbath, the car was parked about two blocks from the synagogue. We walked in icy air the rest of the way. Services had started.

Inside, some of the men, chanting Hebrew prayers they did not understand, reminded me of the new teen-age Tokyo sensation who rocks and writhes and mouths the words of Elvis Presley's latest tune without any inkling of what he is singing. Few of my relatives feel comfortable at services, but about thirty had shown up.

The men made an attempt to keep up and show off, but the women and children seemed irritated by the repitition of prayer. The children kept demanding to know when they could eat. The women in their segregated side aisle, exchanged family gossip, explaining which cousins worc chemises and which cousins wore maternity dresses. The talk sometimes brought the shammes over with a loud, "Please, ladies, shah!", which drew a whispered rejoinder from an aunt. "Gestapo agent," she hissed at him.

When Torah time approached, the congregation paid closer attention, and my father became impatient. He intended to become the main wheel choosing those we would recite blessings on the Torah reading. Quickly he and I stepped up to get in our blessings, but unfortunately for other relatives the week had created a new husband and a new father in the congregation, and they, who take precedence under Jewish law, also wanted their chance at the Torah. "What's going on? Who's Bar-Mitzvah is this anyway?" asked my father, a noisy and effective advocate. He was told, please shah, don't worry. There would be enough time and Torah for all.

Next he encountered a new problem, for the honored are called up by their Hebrew names. "Hey, Morris, what's your father's Hebrew name?" he shouted across the rows. against a chorus of shahs, and soon garnered enough information to make certain most uncles received the customary honor. As each left the altar, an official requested a pledge for a donation to the synagogue.

Mottel ben Mayer was the last Hebrew name called, and my brother, a light blue and gold prayer shawl gleaming on his shoulders, and a neat white skull cap perched on his head. strode to the altar. He quickly recited his blessings, and unlike the others, who had stepped aside for the reader, he chanted his Haftorah for fifteen minutes. A teacher huddled close by, ready to whisper sweet cues in his ear, but my brother, with an awkward skill acquired in three years, chanted with little difficulty.

After the Torah was returned to the ark, the rabbi, a young, small man with a fuzzy black moustache and a haggard, scholarly look, took the stage. With an odd accentuation of the "r"s and a certain smacking of the lips, he blessed my brother and explained to him the meaning of his Haftorah and the meaning of being a Jew in this age. The talk seemed general and usual, about mandhood and obligations, and no one listened, except my brother, who later confided, perhaps mischieviously, that the rabbi had been discussing the wrong portion of the Haftorah. The rabbi also took time to compliment the new groom, the new father, and, blushing for the Sabbath, urged everyone to attend a Bonds for Israel dinner on Sunday. After more prayers and a few songs, services ended, about 12.30 p. m.

My mother had prepared a spread at home, and carload after carload of relatives rushed to our house. For three hours, it was cluttered with people, who ate cakes, gefullte fish, noodle cugel (with and without raisins), turkey, salami, pastrami, potato salad, candies, halavah, kishka, wine, scotch, soda and seltzer. In the meantime, my brother added a wrist watch and several hundred dollars to his collection.

This after synagogue snack was prelude to the main festivity at a Broadway night club. The management had reserved about ten tables for one hundred and twenty of us. Although the tables were long, everyone was crowded. The party, warm and uncomfortable, lastetd from 7.30 to midnight. The dinner had the pale dry look of nightclub food, although a slice of kishka lay near everyone's chicken. In the middle of our meal, some long-limbed, prancing show girls launched the show. My brother unveiled his new adult stare of delight. The star was Pat Rooney, who danced out of view for several seconds, plopped on a chair and reminisced

Some of the older folks felt restrained, unable to dash on to the floor to dance the hora. For me, the evening was quite enjoyable, since I luckily sat next to my most beautiful, intelligent cousin, whom I hadn't seen in years, and we discussed the problems involved when Roman Catholics seek public office.

My brother moved to say good-bye to departing guests. Many wished him well and then handed him an envelope. He beamed, prosperous and pleased. When his pockets were full, the party was over.

On Sunday morning, my brother checked accounts. He had received one thousand two hundred dollars in checks and savings bonds. At my own Bar-Mitzvah, fourteen years earlier, I had collected one hundred twenty-five dollars. The differenec could be explained. People pay according to what they receive and they were apt to feel that a dinner and show at a nightclub was worth far more than a buffet dinner on a paper plate eaten at a small East Bronx apartment. The latter had been the fate of my Bar-Mitzvah guests. In addition, the years had seen a growth of income and of the number of relatives eligible to give presents. Many cousins who had ambled along with their mothers and fathers when I was thirteen, now were expected to come through independently.

After some argument, my brother agreed to turn over his fortune to my mother for safe-keeping. But she had to sign an I. O. U. With the money deposited in her bank account and the I. O. U. snug in his pocket, the Bar-Mitzvah ended officially, and I returned to Washington.

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Tragedy In South Africa

The tragic events in South Africa last week have evoked widespread horror throughout the free world.

Most responsible foreign observers have scrupulously avoided any comment which might be interpreted as interference in South African internal affairs.

In particular no Jewish community whether here or, indeed, in South Africa, has a single "Jewish" viewpoint on South African politics any more than it has on politics in general.

South Africa has vexed social and national problems to solve, and it would be irresponsible for outsiders to attempt to pass collective judgment.

But where these policies lead to acts of racial discrimination fortified by legislation and finally result in violence and sudden death—whatever the exact chain of causation — then they stand condemned on moral grounds.

The desire to preserve Western civilisation in South Africa take precedence over the ideals of tolerance and the dignity of man which form the very basis of our civilization.

The bloodshed of the past week will not have been in vain if it stirs the conscience of the rulers of South Africa to a realisation that their present road cannot lead to the social and and racial harmony upon which a secure future must be based.

The "New Germany"

In recent months the Federal German authorities have given many further signs of their desire to atone for Germany's past crimes against the Jews and to ensure that there will be no backsliding.

Chancellor Adenauer's meeting with Mr. Ben-Gurion and his promise of further substantial economic aid to Israel on the material plane are matched by President Luebke's appeal to Jews to place their trust in German democracy and "sincere German efforts at unrestricted co-operation." But gratifying as these developments are, they should not be allowed to obscure other aspects of the problem which are less satisfactory.

In view of the numbers of unpunished and unrepentant Nazi war criminals still being ferreted out, the provision which would bar after May, 1960, all further prosecutions for a wide range of war-crimes appears unjustifiably premature.

The Federal Minister of Justice has just rejected a move to postpone implementation of the measure for another five years, with unconvincing arguments. It is to be hoped that the Federal Authorities may yet reconsider their decision.

The Federal Attorney-General recently declared that accusations against members of the judiciary of former Nazi activity or compliance should be carefully examined; if necessary—he suggested—neutral jurists from abroad should be consulted on individual cases.

It is to be hoped that his suggestion will be speedily implemented, since satisfactory action on issues like these, no less than declarations and generous financial grants, remains necessary if Jews are to place their trust in Dr. Luebke's aspirations.

For The Record:

The British Government And Israel

Mr. Dingle Foot, (Labour), asked the Prime Minister, Mr. Harold Macmillan, in the Commons, whether he would state the purpose of his invitation to Mr. Ben-Gurion and what subjects Mr. Ben-Gurion had discussed with members of the Government.

Mr. Macmillan replied: "Mr. Ben-Gurion has been spending a few days in this country on a private visit. He called on me at his request on March 17, when we discussed the problems of the Middle East and the world."

Mr. Foot: "Can the Prime Minister inform the House whether one of the matters discussed was the supply of arms and will he give the House an assurance that the British Government will not contribute in any way to an arms race in the Middle East."

The Prime Minister referred to a previous answer given in the House on the supply of arms, adding that he observed that in an interview in London, Mr. Ben-Gurion said:

"I am in favour of complete disarmament in the Middle East with mutual inspection before world disarmament begins, if it does begin."

The Prime Minister further quoted Mr. Ben-Gurion as saying:

"An embargo in the present position, when a great power is sending armaments to one country would be a great injustice."

Mr. Macmillan added: "All these things have to be considered, and I do not think it would be wise for me to deal with them in question and answer."

Mr. Dennis Healey, (Labour): "In view of the fact that the Prime Minister has given an account of the views of the Prime Minister of Israel, can he tell us if he is in favour of controlling the supply of arms to Middle East countries?"

Mr. Macmillan replied: "I am in favour of anything we can do to reduce tension as part of, and perhaps in connection with a world disarmament movement."

The British Prime Minister also refused in the Commons to appoint a Royal Commission to investigate the consultations which took place between Britain, France and Israel, before the Suez expidition of 1956.

The request was made by Mr. Desmond Donnelly, who asked for the enquiry in view of the statements made by Sir Anthony Eden in his Memoirs.

The Prime Minister said: "All these matters have been fully discussed in Parliament both at the time and in subsequent debates and I see no reason for any further enquiry."

Mr. Hugh Gaitskell, Leader of the Labour Opposition, said: "Since the original decision of the Government there has been the publication of the Eden Memoirs and no doubt other books dealing with the same subject will be published. It is very unsatisfactory to have contradictory evidence. The only way to clear up this matter is to have a formal official enquiry."

Mr. Macmillan replied:

"I do not think any purpose either national or international will be served. These matters were debated over and over again in the last Parliament and since then the electors have renewed their confidence in the Conservative Government."

Mr. Gaitskell:

"The refusal of the Government once again to allow an official enquiry and particularly the cheers on the Conservative benches when this refusal was announced only concerns the view of the rest of the country that the Government have a great deal to hide in this matter."

Mr. Macmillan replied that what the country as a whole thought about the matter was made quite clear in the autumn of last year.

It is clear, Britain backs Israel.

"DON'T SIT THERE LOOKING AT ME LIKE THAT"

N. Y. POST

From The Pages Of The Contemporary Hebrew Poetry

And It Happens That Spirit

BY DAVID SHIMONI

And it happens that spirit surges up from imprisonment of bodies

Flooding matter as it overflows their bounds:
Then comes an end to all flesh, only spirit pure and naked,
Only soul to soul utters speech without sound.
And that stone in the field, muted and cringing
No longer is field stone, it is spirit of compliance:
The primary understanding locked within its core
Gazes out from deep within to farthest boundaries of silence.

And that thigh of mule bending low under burden
How it glistens with sweat, how the thigh quivers:
Why, that is aching sadness, melancholy of compulsion,
That creates and destroys, that binds the break and shatters.

Into cosmic space, the infant napping in his cradle
Stretches out the tiny tip of his foot in innocence.
Do you hear how round about angels exalt their voices
In sacred song of all beginning, in pure-music inspiring merriment.

And there a tree palming upward in a glow of sunset rays
That drip into its verdant tangle the essence of their blood

And all of it a tremulous—translucence in abundance of wondrous hues

Dusky green and rosy with purple and with gold.

And suddenly the tree is evanescent, there blazes only anquished muteness,

There whispers only love exquisite, there quivers but compassion's cry:

And against a flickering firmament the yearning soars

To a loveliness that has vanished to a beauty not yet arrived.

Translated by RUTH FINER MINTZ

Exclusive Report From Jerusalem:

BY DAVID COURTNEY

Bonn And Israel—The Official View

"Dosh", the clever cartoonist of Tel Aviv's evening newspaper, "Ma'ariv", comments on the Ben-Gurion-Adenauer consultations in the Waldorf Astoria with two linked drawings under each of which are the words: "How Strange!" . . .

The drawing on the left shows an obvious ex-Nazi seated at a table with a mug of beer and scowling at his newspaper. On the wall is a framed portrait of the same man in the uniform of a storm-trooper. The adjoining cartoon shows a sad little man seated at a table with a cup of coffee, looking bewildered as he reads his newspaper, and on the wall is a framed picture of him standing behind three strands of barbed wire. How Strange . . .

And yet there is little doubt that a majority of Israelis will have welcomed the Adenauer-Ben-Gurion meeting; with some qualification perhaps, but with what should be described as a sense of realism. The Jew of the Diaspora rather than the Jew of Israel is likely to say: "How Strange!" . . . Why should that be? Why is the Israeli better able to reconcile himself to Adenauer's Germany than the Jew of London or Glasgow or New York or Amsterdam; and be willing not merely to receive an impressive annual sum of German "conscience-money," or reparations, and sell Israeli small-arms to the West German armed forces, but also to nudge up politically, with something resembling warmth, to the Federal Government at Bonn?

For nothing less than that can be the meaning of the Adenauer-Ben-Gurion talks and the statements issued at the end of them; and one may be sure that if, as seems likely, the matter should come to a debate in the Knesset, Ben-Gurion's action, and especially the statement issued by him, will be approved by a majority vote.

The Mapai and Histadrut daily, "Davar", praises the Prime Minister's "realism" and tolerance: so does the independent (and influential) "Ha'aretz". The National Religious Party's "Hatzofe" expresses some doubt about whether Israel should have led the field "in drawing a distinction between the Germany of today and the Germany of yesterday", but does not directly oppose Ben-Gurion's action, which the General Zionist Party's "Haboker" sums up as the first step to a long-term German loan to follow the cessation of reparations in 1962; and as such to be welcomed. Mr. Begin's "Herut", naturally, is opposed to the whole business; and Mapam's "Hamishmar" thinks the meeting was a rash move unlikely to be of much use to Israel or to world peace.

But these are the usual politically sectarian expressions of opinion where Israeli-German relations are concerned. They are no stronger than the opinions expressed at the Histadrut convention early last month, when a Mapam-Achdut Avoda motion against the sale of Israeli arms to Germany was defeated by 397 votes to 242, with the Communists supporting the two parties sponsoring the motion, and the General Zionist as well as Mapai and Haoved Hazioni opposing.

There was a time, of course, when Herut was able to work up a public demonstration in Jerusalem against German reparations. I doubt if they could do it again. And when Mapam and Achdut Avoda recently entered Mr. Ben-Gurion's Government they must have known perfectly well that Israeli-German ties were likely to be strengthened rather than weakened during the term of Government they had agreed to support.

But the remarkable fact is not so much party alignments on the subject of Germany (which, in the case of the two Left-wing constituents of the Coalition, are political, not moral), as the widespread public approval of Mr. Ben-Gurion's attitude. Naturally, the importance of German reparations to Israel's economy makes a strong impact; and so does the fact that the Bonn Government has been meticulous in fulfilling its obligations under the Agreement. Modern German-built ships sailing into Haifa harbour, research and industrial installations going up here and there throughout the country and paid for by the Germans are a pretty constant reminder of the fact that Adenauer's Government, while not erasing the sins of the Nazis, is doing what it can, in the only way it can, to pay retribution.

Even the German Jews — perhaps especially the German Jews - in Israel, for the most part endorse Mr. Ben-Gurion's attitude. Oddly enough, many German Jews who succeeded in getting to Palestine during the late 'thirties, have never really lost their Heimat feeling. Most of the intellectuals among them think as highly of Germany (in its non-Hitler, non-hysterical character) as any good German does. They feel that they belong essentially to the culture of Goethe and on more than one evening, even before the foundation of the State of Israel I have attended almost clandestine gramophone performances of Wagner in German-Jewish houses of Jerusalem and Tel Aviv - and at a time when it was dangerous to speak the German language in street or cafe or other public place.

Now, although Wagner is still not publicly performed anyone who has a gramophone can play him to his heart's content. As for talking German, as likely as not the German-speaking group getting out of a car to look at a communal settlement will include some high official of the Bundestag, or one of the leaders of the Social Democratic Party, on a visit from Bonn. And there will be no one to say "Boo!"

It is not, I think, that destation of Germany, or rather of what the Germans did, has turned into a warm regard for Germany. Memory is still vivid and certain means of keeping it vivid are being preserved. The other day President Ben-Zvi suggested that the memorial prayer for Jewish victims of the holocaust should be amended and that the expression "German murderers" should be changed to "Nazi murderers". But the Rabbinate seems to have been unimpressed, and there has been no public move in support of the President's tolerance.

When all is said and done, however, it seems to me that if the Israel has a more generous attitude to the Germans than has the Jews of the Diaspora the main reason is not reparations or any such factor.

It is rather, in my view, the psychological consequence of Israeli Statehood, of Jewish citizenship as such, of government of Jews by Jews. The young Israeli, especially, cannot easily or angrily look back upon the past. He is too busy looking forward, from a vantage-point of which he is inordinately proud, to a future that will be the decisive answer to antisemitism. And if that future can be more easily reached with the help of a long-term loan from Germany, then by all means let Mr. Ben-Gurion do anything within reason to ensure that long-term loan.

Israeli Consul To Our Readers

Dear Reader of the Canadian Jewish News,

The Passover holiday provides a most appropriate opportunity for me to extend the greetings of our Consulate General to the friends and well-wishers of Israel.

This traditional observance, so rich with significance for our people, is centered around the liberation of Israel. If in our lifetime we have come to witness the rebirth of the land, what happier way can there be to celebrate the holiday than by drinking the wonderful wines of Rishon-le-Zion, by eating the Matzot which come from the Holy Land, by decking the Seder table with the sweets of Israel?

These fine products will give a deeper meaning to the Passover ceremonies in your home . . . because they are also the practical proof of your belief in Israel's future, and of your support for Israel's hard-pressed economy which is so dependent on the expansion of her exports.

Israel's products are of excellent quality; the prices are competitive; the availability is ever widening, — at your liquor stores, supermarkets and stores in most neighbourhoods. You can bring added joy to your Seder —and to your table all the year round — by asking for these products and continuing to buy them throughout the year.

With our deepest wishes for a happy holiday.

Adin Talbar,
Consul in Charge,
Consulate General of Israel,
Montreal.

HIGHLIGHTS IN CANADIAN JEWISH HISTORY

DID YOU KNOW THAT . . . .

Miss Caroline Hart, a direct descendant of Aaron Hart, the first Jew to settle permanently in Canada, was an outstanding school teacher who was supervisor of a model school for kindergarten teachers in Toronto from 1885 to 1892.

In 1890 she was made inspector of all the kindergartens in the Province of Ontario. This was a new venture, at the time, and in the official organ of the kindergarten movement of America it was said of her: "The rapid extension of the kindergartens throughout Ontario and the Dominion of Canada has been mainly due to her ability and enterprise. Canadian kindergartens speak her name with pride and gratitude."

When Toronto held its Bicentenary celebrations in February 1960, a store window exhibition telling of the Jewish contributions to Canadian Art, displayed two ceramics by the late Dora Wechsler of Toronto (nee Dora Harris, of Montreal), the well known sculptress. These two pieces were called, "Despair" and "The Unemployed".

Sermon For The Week

WHICH ALTAR?

Leviticus vayikra is pre-eminently the Book of Sacrifice. Characteristically, it stands at the centre of the Torah, at the heart of Judaism. To be a Jew involved constant sacrifice. Abraham already, Scripture tells us, was an indefatigable altar-builder; and even when the ancient system of offerings ceased with the destruction of the Temple, the sacrificial idea remained basic to Jewish thought and life.

Nevertheless, the Jewish altar was not without its critics. The prophets denounced the irreligious spirit in which he oblations were so often brought to the Temple. In modern times the querulous cry is repeatedly heard that Judaism is too demanding. It is inordinately hard to be a Jew; it is exorbitantly costly in substance, in energy, in contributions of the spirit.

The Torah does not deny the sacrificial character of Judaism. It transmutes the charge into a challenge, into a conquering oriflamme, into a banner of life and achievement. "When any man of you offereth an oblation . . . ", our Sidra declares. The great and painful road of civilization is strewn with sacrifices. Nothing worthwhile has ever been won in history without toil and suffering. No step along the path of progress — be it in science or culture, in spiritual faith or material upbuilding, — has been made without cost. The whole world is an altar and humanity is the eternal oblation. Man is ever expendible in the course of his ideas; and in suffering he knows bliss, in dying he lives.

If we Jews have endured more and given more, we have also lived and achieved more. Life and sacrifice are twin aspects of the creative process that moulds the resistant inertia of chaos into the hallowing glory of cosmos. The real question is not: "Why must we give so much?" but "To which altar shall we dedicate our oblation?".

There are pagan fanes ruled by heathen divinities. Idolatory is not without its subtle attractions, and men are tempted to worship unthinkingly the most alluring deities. A moral science blinded successive generations with its scintillating potentialities; on its altar the hydrogen missle was born. Siren-voiced assimilation called Jews to its shrine in the name of freedom and human brotherhood, and, in the process, decimated the ranks of our people more ruthlessly than even Hitler was able to do.

Our altar-fire burns with a fierce, uncompromising incandescence. It demands the whole man, the entire Jew; it asks for body and soul; it promises neither ease nor security. But its flame is the flame of life, and its sparks fly high — even to the throne of God.

Eminent Rabbinical Leaders Visit Toronto Yeshiva

Leaders of the American orthodox rabbinate last week visited Toronto in order to acquaint themselves with the problems of Thorah education here. The delegation consisted of the top leaders of the Agudat Harabanim: Rabbi Eliezer Silver of Cincinnati, Ohio; Rabbi Pinchas M. Teitz, of Elizabeth, N. J.; and Rabbi Simcha Elberg, editor of the halahic journal, Hapardes.

The Rabbis paid a visit to Toronto's new Yeshiva College, Ner Israel, and expressed their appreciation of the great progress made by that institution.

On the picture, seated: in center, Rabbi Teitz; left: Rabbi Elberg; right, Rabbi Gedalia Felder, of Toronto. Standing:: Mr. Hershel Rubenstein, president of the Yeshivah College.

IMPORTANT LONDON MEETING

ONTARIO LEADERS ELECT MAN OF THE YEAR

LONDON (CJN) — Ontario's Jewish "Man of the Year" and "Community of the Year" were revealed on Sunday, March 27, when more than 75 representatives of Regional Jewish communities attended the Second Regional Leadership Conference in London, Ontario.

The Conference was sponsored by the Joint Fund Raising Committee of the Canadian Jewish Congress and the Zionist Organization of Canada, Central Region.

Recognizing "exemplary service beyond the call of duty to the major causes of Jewish philapthropy," Kenneth Soble of Hamilton was chosen for the first annual "Man of the Year" award. The community of Kitchener was selected for the first annual "Jewish Community of the Year" award. Sam Smurlick accepted the award on behalf of Mr. Soble; J. Liberman, Q.C., accepted the award on behalf of the community of Kitchener. These awards were presented by Mr. Ben Newman, Co-chairman of the J. F. R. Committee.

FIRST HONOR ROLL FOR COMMUNITIES ISSUED

Scrolls were awarded to the 1959 Campaign Chairman of Jewish Community Campaigns throughout Ontario.

Representatives saw an Honor Roll Booklet, published this year for the first time, listing contribution in 1958 and 1959 from Jewish residents in twenty-four communities in Ontario outside Toronto.

The morning session of the Conference opened under the chairmanship of Sam Smurlick of Hamilton. Introductory remarks were given by Meyer W. Gasner, Congress Regional Vice-Chairman and Toronto community leader, just returned from a fact-finding tour to Poland on behalf of the Toronto United Jewish Appeal.

Harold Vaisler, President of the London Jewish Community Council, brought greetings from the Host Community, London.

"There is no royal road to fund raising," Bertram Loeb, National Chairman, United Israeal Appeal, told the assembly in his keynote address "The Communities Take Their Place." Mr. Loeb was introduced by Milton Cohen of London.

He felt there was a special challenge in smaller communities.

The workshop session on "The Organized Community" opened with presentations by Dr. Frank Shapiro, President Council of Jewish Organizations of Hamilton, and by Sidney Lazarus, officer of the Windsor Community Council.

Mel Sorffer, who gave the report on the 1959 campaign in Windsor, felt that the Roumanian rescue and rising business conditions helped considerably in the success of the campaign. Other factors which made it successful was the realization of continued need, young leadership, a year round educational program for leadership.

COMMUNITY REPORTS

Community reports were presented by: Paul Abeles, Brantford; Ed Seltzer, Chatham; Reuben Levy, Hamilton; Joseph Liberman, Q.C., Kitchener; Milton Harris, London; William Berk, North Bay; William Stemeroff, Oshawa; Ben Newman, St. Catharines; Al Green, St. Thomas; R. Slipacoff, Sarnia; Ralpn Goran, Stratford; Bernard Ennis, Welland; Mel Corffer, Windsor; Sol Biren, Woodstock.

An address by Leo Lania highlighted the luncheon session which was chaired by Milton Cohen of London. Lania was introduced by David Peters, Q.C., of Toronto, President, ZOC, Central Region.

Bernard Ennis of Welland, thanked Mr. Lania.

RECOGNITION AWARDS

Recognition awards in the form of scrolls were presented to representatives of Jewish communities throughout Ontario by Mr. Loeb. Among those present to accept the awards were Paul Abeles, Brantford; Reuben Levy, Hamilton; Frank Rubenstein, Hamilton; Milton Cohen, London; William Stemeroff, Oshawa; R. Slipacoff, Sarnia; Ralph Goren, Stratford; Mel Sorffer, Windsor. Others honored with scrolls were, George Sherman, Chatham; Saul Einhorn, Oshawa; Sidney Hoffman, St. Catharines; Dr. Murray Wertman, St. Catharines; R. Berkoff, Sarnia; Harry Carrel, Welland; J. D. Geller, Windsor; Arthur Wolford, Samuel Acker, Guelph; Martin Levene, Kitchener; Harold Rosberg, Niagara Falls; Joe Rosenberg, North Bay; Louis Schrieberman, Orillia; Issie Kornblum, Owen Sound; Ben Swartz, Peterborough; Sam Rudolph, Port Colborne; Harry Jackson, St. Thomas; Syd Spiegel, Jack Yanover, Ken Shulman, Belleville; Joseph Spring, Galt; Sheldon Cohen, Kingston; Max Kaplan, Kirkland Lake; Max Garmaise, Rouyn-Noranda; Frank Richardson, Sault Ste. Marie; Sam Speigel, Sudbury; Myer Bucovetsky, Timmins.

J. Lieberman, Q.C., Kitchener, gave a summation of proceedings.

Winners Of Hamilton, Israel State Bond Essay Contest

Hamilton, (CJN). —An Essay Contest was conducted amongst the students of the Synagogues and Hebrew schools in Hamilton. Contest was sponsored by the State of Israel Bond Sales Organization and judged by the Ontario Division of the Canadian Jewish Congress.

First prize of a one hundred dollar Israeli Bond was contributed by the combined Hamilton Lodges and Chapters of B'nai B'rith. This included the Viceroy Reading Lodge and its Sister Chapter, and the Hamilton Lodge of B'nai B'rith and its Sister Chapter. Paul Hanover is President of the Hamilton Lodge, B'nai B'rith. The Lodge made the presentation during the Purim Festivals last Sunday.

On this picture:

First Prize Winner:
Cynthia Sauder,
200 Dromore Cresc.

Second Prize Tie:
Kenneth Leibow
Arthur Vertlieb

Honourable Mention:
Rochelle Wolshin
Leslie Katz; Ivan Rival

You can aid Israel through Haifa Chapter of Mizrachi. When you place your orders for new or renewal subscriptions to any periodical or magazine published on this Continent, please contact: Mrs. Norman Sokol, 79 Strathern Rd., Toronto 1,0 Ont., RU. 2-1717, or Mrs. Saul Sigler, 72 Strathearn Rd., Toronto 10, Ont., RU. 1-5605.

Social And Personal

Israeli Colonel To Address Toronto Zionist Council

Colonel Dov Sinai, a member of the General Staff of the Israel Army, who presently serves as Senior Liason Officer to the United Nations Emergency Forces, will be the guest speaker at the Luncheon Club meeting of the Toronto Zionist Council on Wednesday, April 6th, at 12.15 p. m. in the Zionist Centre, 651 Spadina Avenue, Toronto.

Haganah service in Israel's pre-statehood unofficial army accompanied and interrupted his studies at high school and at the Hebrew University, where he majored in the humanities. By 1946, he had earned the distinction of meriting preventive detention at the Rafiah military detention camp in the Gaza Strip, where his fellow detainees included most of the Yishuv's leaders.

Colonel Sinai participated in the siege of Jerusalem during Israel's War of Independence, and after the signing of the armistice agreements, transferred to the General Staff. Subsequently loaned to the Foreign Ministry, he spent three years in London, England, involved in the diplomatic service. His official title is Director of Public Relations for the Defense System, comprising both the Armed Services and the Ministry of Defense. Colonel Sinai is now being released temporarily to address Canadian communities on behalf of the United Israel Appeal.

DOV SINAI

SOCIETY OF FRIENDS OF JEWISH THEATRE ORGANIZED

Recently at the initial founding meeting was held at one of the assembly rooms at the Y.M.H.A. The attending group resolved to aim at the creation of a permanent Folks Theatre of the better variety as well as a substantial folks choir. The meeting was called by several friends of Jewish culture and chaired by the well known cultural and theatrical activist Kalmen Shiff.

The meeting was well attended and the vast majority immediatetly subscribed as members.

The new membership elected a temporary executive including: Mrs. A. Banker, Moishe Goldlust, Irving Roth, Kalmen Shiff, Joshua Altman and Moishe Epstein, who will immediately proceed with the realization of their purpose to create the better theatre and choir, that our city needs.

All those interested in the aims of an organization of that nature and are willing to assist in its activities in whatever capacity, please communicate by writing or telephoning to the address below:

Jewish Theatrical Society
201 Brighton Ave.
Downsview, (Ont.)
Phone ME 3-9507 RU 7-8120

FOLKS FAREIN

As an additional service, to mark MENTAL HEALTH WEEK in Ontario, the Hebrew National Association is sponsoring two concerts at the Ontario Hospital at Whitby and the Ontario Hospital at 999 Queen St. West. These concerts are being arranged with Mr. Billy O'Connor, well-known radio and television personality, and will be presented for the patients of the above hospitals on April 27th and May 1st respectively. Over one thousand patients are expected to attend. The concerts will be followed by refreshments, which are supplied and served by the Hebrew National Association.

Preparations are now being made for the Passover Program. As in the previous years, the plans include the opening of a Passover Kitchen at the Folks Farein Building, 37 Cecil Street, where two full course Passover meals are served each day to the indigent. Also, the Jewish patients at the Toronto General Hospital and the Western Hospital will again receive Passover meals each day, which are prepared and served by the Hebrew National Association (Folks Farein.)

WARSAW GHETTO OBSERVANCE

The 27th Day of Nisan in the Hebrew calendar has been accepted by the World Jewish Congress and the Knesset of Israel as the Day of Remembrance for the martyrs and heroes of our people in the fight against Nazi persecution.

This year, the 27th of Nisan falls on Sunday, April 24th and in Toronto the Educational and Cultural Committee of Congress is co-sponsoring with the Canadian Federation to Aid Polish Jews, a major event at Shaarei Shomayim Synagogue, 840 St. Clair Avenue West, at 8.00 p. m., with a program featuring eminent guest speakers in English and in Yiddish, and a selection of prayers, songs and recitations.

The guest speakers will be Chaim Grade, eminent Yiddish poet and novelist, at present residing in New York, and Dr. Stuart E. Rosenberg, Rabbi of Beth Tzedec Congregation. Mr. Meyer W. Gasner will give a brief eye-witness report on his recent trip to Poland. Pupils of Toronto Jewish schools will kindle memorial candles in commemoration of the six million Jews who perished in the Nazi terror. Selections from the diary of the Warsaw Ghetto historian, Dr. Emmanuel Ringelblum, will be read by Mr. M. Menachovsky. Cantor Adler of Shaarei Shomayim Synagogue will sing the mourning prayer and songs of hope.

DEDICATION AT BETH EMETH

Beth Emeth Synagogue, 100 Elder Street, Downsview, Ontario. Dedication Weekend, April 1st to 3rd. Friday night, Oneg Shabbat, guest speaker Rabbi Wolfe Kelman. Rabbi Wolfe Kelman of New York will be the guest of Beth Emeth Synagogue for the week end.

Dedication of Hebrew School Building on Sunday, April 3, at 2.00 p.m. with leading dignitaries present.

Sunday night, April 3rd, Brotherhood Dinner and Dance and Dedication of Social Halls.

BETH EMETH

On Sunday, March 27th at the Beth Emeth Synagogue, the Senior Girls of all the centres of Young Judaea in Toronto met with the Senior Girls of Hamilton in a Workshop. Close to 90 girls were in attendance.

The girls prepared a playlet, a dance and an Arts display which they later presented to each other. A sing-song of Israeli songs followed.

The Workshop ended with refreshments.

MOSHE KOL TO ADDRESS HADASSAH "BOOK OF LIFE" LUNCHEON

Mr. Moshe Kol head of the Department for Child and Youth Immigration in Israel since 1948 will be in Toronto on April 6th to address Toronto's Hadassah's "Book of Life" luncheon. The Hadassah members who will be present **have contributed $50 or more to Youth Aliyah and so are** eligible to sign their names in the Book of Life. The funds contributed are spent in Canada on supplies to maintain a child in Israel for a specific period of time.

Among the guests will be eight "Imas" who have contributed sufficient to maintain a child for an entire year. They

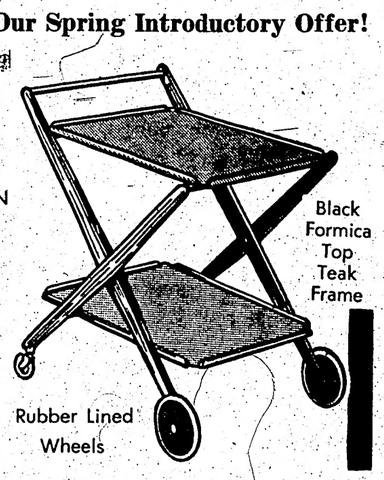
MOSHE KOL

are: Mesdames Mark Levy, Lawrenre Kert, Jos. Shapiro, Volikoff, Rachel Kaufman, Harry Rash, Max Tanenbaum.

Greeting the guests with the hostess Mrs. Harry Vogler, will be Mrs. John Devor, President of the Hadassah Organization of Toronto, Mrs. Morris Kaufman, Chairman of the "Book of Life", and the co-chairmen of Youth Aliyah, Mrs. Bernard Mayer and Mrs. Jacob Goldstein.

Mr. Moshe Kol, head of the Department for Child and Youth Immigration of Israel, will address Youth Aliyah Luncheon. For the past 5 years Mr. Kol has served as Vice-Presidence of F I C E (International Federation of Children's Committees) —non-governmental world organization under the auspices of UNESCO. Mr. Kol was one of the signers of the Israel Declaration of Independence in 1948.

This Is Our Spring Introductory Offer!



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— THE WOMAN AND THE HOME —

Recipe of the Week

WINTER PEAR DESSERT

6 firm-ripe pears or 12 canned pear halves
2 cups firmly-packed light brown sugar
1 cup boiling water
¼ cup cold water
2 teaspoons corn starch
6 pieces (about 1 inch long) stick cinnamon
4 tablespoons butter or margarine

Core pears from blossom end; pare top halves and criss-cross with fork tines. Mix supar and water in deep saucepan. Add pears; cover and simmer 15 minutes. Remove pears. Stir cold water and corn-starch until smooth; stir into saucepan; add cinnamon; simmer 10 minutes. Add pears and simmer, basting several times, until pears are tender. Add butter and stir until melted. Serve warm with cream. Poke cinnamon sticks into stem ends of pears before serving. Makes 6 servings.

NOTE: If canned pear halves are used, drain them, add cinnamon to their syrup, plus ¼ cup brown sugar. Heat syrup to boiling, pour over near halve and leave overnight. Heat slightly to serve, if desired, or serve cold with cream.

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For further information please contact the Orthodox Division, Canadian Jewish Congress, 150 Beverley Street, EMpire 3-7190.

Advice To The Housewife

LARGE-LEAFED PRINTS

It has been awhile since really large-leafed foliage has been seen in prints, but there is a return of it this season. Tropical leaves abound on drapery fabrics presenting a range of green tones sometimes relieved by the colors of interspersed flowers.

TO DECORATE BASEMENT ROOM

Decorating plans for a finished basement must take into consideration first of all the lack of natural light.

In selecting paint colors for walls, colors for the floor and finish colors for any kind of wall paneling, for draperies and upholstered furniture, visualize that they will be affected by the type of artificial light that will be provided.

Incandescent and fluorescent light are flattering to different colors.

Dark or muddy tones seem to absorb quantities of light. Though bold, vibrant colors may be used in the basement area ,it is wise to use light shades for ceiling and floor.

Furnishings generally run more to rugged rather than fragile.

There must be provision for entertaining. Popular solutions are sturdy outdoor furniture of aluminum, redwood, wicker, rattan, wrought iron. If rugs are desirable (even over a tile floor), fiber, sisal mats, rush squares, braided rugs. Navaho mats or Mexican serapes lend themselves to the mood of the room more satisfactorily than wool carpets.

Plastics covering cushions, hassocks, seats are easy to maintain.

Allow space for hobbies, a piano if the family enjoys it, and avoid overfurnishing as it cuts down living area.

There should be something of interest or representative of every member of the family in a recreation room, so that it offers pleasant hours to all.

DO NOT SHAKE

Never shake or vigorously mix a self-polishing floor wax or finish. The liquid will become foamy, preventing it from drying to an even film.

COFFEE TABLES GETTING BIGGER

If they're square, they're a larger square; if they're long to match longer sectional sofas, their lengths often exceed 8 feet.

This is the new coffee table story. And one reason may be that these tables no longer are as ornamental as they once were when the most they did was hold a selection of current magazines and an ash tray.

Today the entire first course of a meal may be served from a living room coffee table, with pre-dinner conversation continuing almost uninterrupted by the beginning of a meal.

Often it is desired that the coffee table — largest table in the living room—serve as a snack center during television watching.

Tucked beneath these tables now there may be drawer space or at least a pair of shelves.

FURNITURE LOOK IN THE KITCHEN

The "furniture look" is the new look in kitchens.

Thanks in part to the open planning, in which one room flows into another without pronounced separation by conventional walls and doors, kitchen cabinets are being designed today to the style requirements of fine furniture.

One room blends with another with the beauty of wood the harmonizing factor.

Wool paneling in kitchens using fine hardwoods is important now, though many of the metal cabinets and panels also are important.

Wood, in either cabinet or paneling form, goes particularly well with the new built-in kitchen appliances.

Appliance manufacturers are furthering the "furniture look" in kitchens. One company has introduced a range which sits on a walnut table top.

CARTS ROLL TO NEW ROLES

In several of the new furniture collections and in groups introduced during the past few years, there have been sizable carts that suggest new and different uses.

Most practical of the many uses is as a buffet in a small dining area where a breakfront or massive commode would be oversize. The cart, which usually has shelves below and drop leaves that lift to provide a long serving area, generally is made of wood when used for this purpose. It may be rolled to tableside when a meal is being served from it.

This same cart can forget its buffet duties and roll into the living room to be a bar. When placed in a foyer it is equally just as useful.

Most of the carts are designed to a height that makes it convenient to pull up chairs for a sit-down meal, accommodating two comfortably.

The majority of the new carts have surfaces that are impervious to stains.

NEW TREND CHECKLIST

Reports from the annual furniture market held in Chicago earlier this month give the following summary of trends which the homemaker may select from her own decor.

1. Elegance shown in use of more exotic woods, carved and inlaid trim, finely matched wood veneers, rich colors such as magenta, purples, deeper reds, apricot. The wood of furniture is often tinted or lacquered.

2. Designs that take their silhouette and detail from Regency, Empire, Neo-classic, and from the Early American colonies.

3. Unlimited mixing of periods and styles with color as the unifying factor.

4. More texture in carpets, where there is wide use of synthetics, either alone or mixed with wool.

5. Window treatments that use valances, brass rods and rings and treatment of windows that does not involve the conventional drapery at all. Instead, shutters, screens, woven blinds, painted wooden framework around the window.

6. Cabinet interiors better organized for storage.

To Chase Dirt On All Woodwork

Use a warm soap solution and sponges to remove soil or painted woodwork. Have a pail of suds handy and container of rinse water, each with sponges, then dry washed woodwork with clean, soft cloth.

Baking Test

You need to test a baked product for doneness even though a recipe specifies a definite baking time. Ovens vary. To test a cake, insert a wire tester into the centre; if no bits of uncooked batter stick to it — if it comes out clean—your cake is done.

Old, But Efficient

Old-fashioned sink strainers are still a good idea if you do a lot of vegetable and fruit peeling.

Nosh Kabobs

A new offering, Nosh-Kabob, made and packaged by a kosher meat firm in New York, will be shortly available. It is comprised of sectioned franks, pineapple, liverwurst and cherries, on stainless steel skewers. We hope to have it here too.

Keep Smiling

WHY NOT ?

The prosecutor began to cross-examine the witness: "Do you know the accused?"

"How should I know him?"

"Did he ever try to borrow money from you?"

"Why should he borrow money from me?"

Out of patience, the judge asked the witness, "Why do you answer every question of the prosecutor with another question?"

"Why not?"

RABBINICAL LIMITS

The saintly rabbi was deep in his devotions, praying with his face turned to the wall. Suddenly, a practical joker came up to him from behind and smacked him on his backside. Startled, the rabbi turned around.

"Oh, Rabbi!" cried the joker, his teeth chattering with fright. "The truth is, . your back was turned . . I didn't recognize you . . . I thought it was somebody else . . Please forgive me . . . I didn't mean to . . ."

"Never mind!" the rabbi interrupted him. "There's no harm done—I'm no rabbi in my rear end.."

SHORTCUT

Feld and Bein met on the street. "SHOLOM ALEICHEM," said Feld, politely.

"Go to hell," said Bein.

"Look," Feld said indignantly, "I speak nicely to you and you tell me to go to hell. What's the idea?"

"I'll tell you," said Bein.. "If I answered you politely you would ask where am I going, and I would tell you I'm going to the 8th Street baths.

"You would tell me I'm crazy, the Avenue A baths are better, and I would say YOU'RE crazy, the 8th Street baths are better, and you would call me a damn fool and I would tell you to go to hell.

"This way it's simpler. I tell you right away go to hell, and it's finished."

MOTHER LOVE

A mother tenderly guided her four-year-old Sarale down the street. As they crossed, the child sneezed.

"God bless you, my sweet!" breathed Mama, patting the child's head.

As they crossed again, the child sneezed again.

"Ah, may your health be a thing of wonder, my jewel," Mama sweetly sighed.

At the next crossing, the child sneezed again, and once more Mama patted her head and uttered a fervent "GESUNDHEIT!"

Once more, little Sarale sneezed, and received a smart slap in the face. "Go to the devil!" cried Mama. "You're catching another cold!"

Our Quiz

QUESTIONS:

1. Why is it said that Jews are intense?
2. What food besides manna did the Jews have on the long trek in the desert?
3. What was the first skyscraper?
4. Who wore the same garments for the longest time?
5. Which ancient Jewish leader had no parents?

ANSWERS:

1. **Because when they came out of Egypt they lived in tents.**
2. **Sandwiches, because of the sand which was there. Corny, eh?**
3. **The Tower of Babel. Genesis 11:4.**
4. **The Israelites for forty years in wilderness. Deuteronomy 8;4.**
5. **Joshua, the son of Nun.**

—From Jewish Question and Answer Book by William R Blumenthal.

So What's New?

BY RUTHIE

"So wat's new?"

That query is my opening remark whenever I meet our mutual friend, Mottel. To look at his drooping shoulders and crestfallen face, one would think he carries the problems of the world upon his shoulders. His tales of woe, TAKEH, imaginary or real, make you think he has enough to bear. His only consolation is that some day he'll be a privileged character in GENAIDEN.

'So what's new!" he mimics, "Gittel, that's what!"

Gittel is Mottel's wife. They go together like bagel and lox. His quiescent, docile nature is complemented by her aggressive, domineering attitude. Gittel is basically a good-natured soul. She means well. Her desire for perfection, however, "gives me nothing but TSORRES", to quote Mottel.

" I can't even take a shower", he cries. "Before I even run the water, she yells, "Don't leave your shoes in the dining room, put the dirty underwear in the hamper, don't slop up the floor, close the faucet tight when you're through".

"By the time I'm ready for my bath, the zing is gone."

"Do you think she even let's me shave in peace?" "I try so hard to keep the bathroom clean. But, it's no use. I blow the dust from the shaver into the toilet bowl. From the HELLE HOTE she finds something."

"The rim of the flush bowl is dusty."

"I merely walk through the kitchen, and I hear, "If you're warming up something, don't forget to turn off the jet. If you're going to the refrigerator, don't stand there all day with the door wide open, deciding what you want. If you're taking a glass of water, turn the faucet gently so the floor doesn't get sprayed."

"This barrage is accompanied by Gittel herself, following to see if I carry out her orders."

According to Mottel, is it any wonder that some men go completely hay-wire?

Yet, he can't do without Gittel. After all, who finds the car keys? Mottel searches the house for half an hour, looking for them. Gittel, however, with woman's instinct, picks up the scarf which Mottel threw carelessly on the diningroom table. Sure enough, the keys are there, lying under the scarf.

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My Expulsion From South Africa

(Continued from Page Three)

Temple, our ears as well as reputation that way? To hell. No lectures rather. So no lectures.

I accepted the chairmanship of an interracial club. Negro school teachers and ministers, Indian businessmen, a handful of oddball whites met once a month tamely, quite nonpolitically. But the very notion of togetherness was a vile horror for the normal white South African. The rabbi, supposed pillar of respectability, was downright lewd.

Yes, it was the personal contact with nonwhites which appears to have been the biggest betrayal of the mores of the land. So long as it is purely theoretical, South Africa allows its whites quite a measure of free speech; a diminishing measure, though. The self-censorship of fear and social consequences is more effective than the policeman who is genteelly in the background, for white men anyway. I think I could have gotten away with quite a bit of pulpit naughtiness — as my views were considered — if it had stopped there. But the unforgivable sin was that I had genuine personal friends among the black population. They came to my home, I went to theirs. I would actually be seen going for a drive or a walk with a colored person. Never mind that he is an honors graduate in English and Psychology, a high school teacher, a much-published poet, a staunch church member and father of five; he is still a bloody black man.

More impudent still, I did invite my white and black friends together, at the same time, not necessarily having warned the white against the ploy in store for them. You should have seen them squirm when faced with the dilemma of whether to accept the outstretched hand and shake it or pretend it was not there, or simply walk out in a huff! If only they ever discovered that on a weekend trip I actually shared a bed with a black man — a doctor, one of the brightest, kindest human beings I have ever met before or since—in the heart of racialist South Africa! There may indeed have been a measure of deviltry and definance in my enjoyment of nonwhite company. But much more real and precious to me was the honest human fondness I found. Intellectually and morally I found many of them infinitely superior to the average South African white Jew or Gentile in his boorish babbitry. In spite of their tortured, oppressed, existence, there was more wit, creativity, laughter and simple, humanity in them than in most of my sacred, hyprochondriac racist white neighbors.

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Canadian Panorama —

BY MORDECAI HIRSHENSON

BEN GURION NEEDLES WINNIPEG DELEGATION ON ALIYAH

David ben Gurion, good-naturedly but persistently, pressed home a number of penetrating questions when he was interviewed recently by a Jewish National Fund delegation from Winnipeg. A full account of the interview appeared in the Winnipeg Jewish weeklies (there are three in that well-endowed community) by Sinai Leichter who recorded it on tape. Ben Gurion was pursuing his perpetual pet project—the aliya of North American Jews to Israel and very little the Winnipeg group said could side-track him from his idee fixe. When Rabbi Milton Aron of Winnipeg mentioned his plan to organize a group of 18 and 19 year olders to visit Israel, the PM's reply was: "But they will be here for only two weeks! What I mean is an opportunity for life. What do you say, friends?"

Here is another excerpt:

Mrs. Bessie Parr: "I am a chavera from Winnipeg. I had the privilege to be present at the convention in Detroit."

Ben Gurion: "What convention in Detroit?"

Mrs. Parr: "The Pioneer Women's convention during the war."

Ben Gurion : "Which war? Our war?"

Mrs. Parr: "No, the second World War. I had the honor and privilege to extend greetings on behalf of our wonderful community. Chavera Ada Fishman was in Winnipeg and she suggested that we should send our children for education to Israel."

Ben Gurion: "Why don't the children come by themselves? My father was a good Zionist but he did not like my going to Eretz Israel. And then he came after me."

Mrs. Parr: "If the mother will want it, the children will come."

Ben Gurion: "They should be educated in this way."

Rabbi Aron: "Mr Prime Minister, I'll bring a group of children here and then let the country itself respond."

Ben Gurion: "When you speak about children, what age do you mean?"

Rabbi Aron: "18, 19."

Ben Gurion: "Those are children?" (Laughter) "It is a good thing to have the Bar Mitzvah here, to be here for a few weeks and then go back. But what I have in mind is to come to settle here."

Rabbi Aron: "We already have a couple of Olim, they just came here recently . . ."

At this point Ben Gurion changed the subject (only for a moment) to ask: "Is Winnipeg still the centre of Yiddishism?"

"Absolutely," was the instantaneous reply of Rabbi Aron.

Ben Gurion's reaction was simple: "So why don't you speak Yiddish?"

At another point when Rabbi Aron mentioned the work of the JNF in setting up Nachlas and developing a "relationship with the soil", Ben Gurion interrupted to say: "Not only a tree in Israel, but also a son or a girl."

Rabbi Aron: "I would like to suggest that if we have the soil, if we have the Nachla, he would feel that his child goes to his own home."

Ben Gurion: "If we have the Jews, we will have the soil."

Rabbi Aron: "Let us say, soil and the Jews together."

Ben Gurion: "Not all the Jews at once. Let them come a few thousand the first year, then a little more, then they will be settled and feel happy, write letters and tell others to come too. Will you make a beginning?"

Ben Gurion's parting shot to the prairie group was again to urge them to send their children—and soon:

"I am going to have a cabinet meeting shortly, and I will have to go. I want you to give my greeting to all the Canadian Jews. First of all, I want them to be nice Jews wherever they are. Then, to do something for the upbuilding of the countries wherever they are. Then to give Hebrew education to their children, and then to send them over. This is the order of importance. The last is more important than the first, but the first is also very important, because the Jewish National Fund is doing very important and useful work. We must make our country not only productive, but also beautiful; not to leave the barren rocks as they are . . we want the Negev to be afforested and similar activities of the Jewish National Fund, but this is only the first step. The second is Hebrew, and the last is coming here. In fact it is not the last, because the beginning is only when they come here."

He extracted a promise from one of the group, a Mr Shibou, as follows:

Shibou: "I have a youngster of 14 and nothing will give my wife and me greater pleasure than to send him here for an education."

Ben Gurion: "When will you do it?"

B. Shibou: "As soon as possible."

Ben Gurion: "What do you mean 'as soon as possible'? I like more definite things. When are you leaving?"

Bernard Shibou: "Tonight."

Ben Gurion: "Then, you will be home next week, and 'as soon as possible' means next week." (Laughter).

Bernard Shibou: "I will write you a letter."

Ben Gurion: "Why letters? Send the boy!" (Long laughter.)

"When you say something, you ought to do it."

Shibou: "I will."

CHURCH WRITER LAUDS IRVING LAYTON

A writer in the United Church **Observer**, himself a clergyman, has hailed Montreal's Irving Layton as a truly religious poet. Layton, to judge from the tenor of some of his poems and public appearances—mainly on television panels — would like to be known as an iconoclast and "eternal rebel." For this reason he may be somewhat embarrassed by the unaccustomed source and nature of the praise.

The writer, Rev. J. A. Davidson says:

Layton is a Jew, and despite the suggestion in some of his poems that he is an atheist, he shows in his poetry that he is well-endowed with Jewish spiritual sensitivity."

Referring to the poems "On Seing the Statuettes of Ezekiel and Jeremiah in the Church of Notre Dame" Davidson says:

"The imperceptive reader may take this poem as an attack on the Roman Catholic Church—or at least on a certain aspect of it. But the attack . . . in on a much wider front: it is an attack on a malaise which afflicts all expressions of faith. I must admit that I was made to feel quite uncomfortable as I read the poem. Layton has delivered and accurate and telling blow at that sentimentalizing tendency which, in varying degrees and in various ways, is present in all religious persons and institutions."

He goes on further:

"Irving Layton has not only criticized a widespread aberration of the religious spirit, but he has pointed demandingly to an essential of faith in the Judeo-Christian tradition. It is rather ironical that a self-designated atheist (or near-atheist anyway) should remind us so pointedly that Almighty God still speaks to us 'by the prophets' (I do hope that I am not being unfair to Mr. Layton in this: after all a poet's meaning is not only in what the poet says he put into it but also in what the reader finds in it.")

An ironic twist to this story is that it was the Ryerson Press publishing arm of the United Church, that in a sense put Layton "on the map" a year or two ago by refusing to handle his book "The Improved Binoculars" in Canada. (Ryersons were the Canadian agents for his New York publisher) on the grounds that it contained several passages that were sexually "non-permissable."

L. M. McKechnie, literary editor of the Toronto **Telegram**, is not so complimentary of Layton's poetic efforts as the United Church clergyman. Referring to the Governor General's Poetry Award which Layton's verse volume "Red Carpet For The Sun" won a few weeks ago, McKechnie "is confident" that Mme Vanier would not put the volume on her coffee table as a "status symbol." To illustrate what he means he quotes in full one of the more bawdy of Layton's verses.

SHYLOCK'S VIEWS INVOKED BY CHURCH WRITER

Writing in the "Canadian Churchman" in rebuttal of its previous editorial which opposed religious teaching in the public school, Mrs. Dorothy McGuire defends what she calls "Bible teaching" in the schools. As for Jewish objections, she had the following to say, dismissing them as "untrue":

"Reasonable complaints should receive sympathetic attention from the authorities, but the statement that Jewish children feel hurt when exempted from classes is untrue. They only feel that way if their parents give them that idea. The same children are separated from classes for Jewish holy days and nobody is embarrassed —Jews or Gentiles. To that teachers can testify."

Anyway, Jews invite segregation for didn't Shylock once say so?:

"If Jewish children feel they are different from others, it is because their parents have taught them in effect what Shylock said to Bassanio in 'The Merchant of Venice', 'I will buy with you, talk with you, walk with you. I will not eat with you, drink with you nor pray with you.' If Jews wish to live in separation, they are free to do so. Canada has an unsurpassed record for granting religious liberties."

According to Mrs. McGuire it's only a question of "loving one's neighbour" and all problems will be solved:

"However, in this enlightened age and in a land which has become a mother country to so many different people, would it not be a happier situation for all concerned if we worked together for the common good, and the future of our nation by obeying the Divine command to 'Love God, and thy neighbour as thyself'?"

In Our Town And Elsewhere

JEWISH STUDENT TOPS LAW COURSE

Martin Lawrence Friedland of Toronto is the winner of the first Carswell-Sweet scholarship for the study of Anglo-Canadian law, and will continue his studies at Cambridge University, England. Mr. Friedland who will be admitted to the bar on April 8th, is also the recipient of a number of other awards: the Treasurer's Medal, the Law Society's $300, first prize, and the Lawyer's Club first prize of $100.

ISRAELI THEME FOR SISTERHOOD MUSICAL

Beth Am Sisterhood annual donor dinner to be held on April 5th in the congregation hall will feature a musical with an Israeli theme, "Smooth Sailing." Convenor of the event is Mrs. Bob Bassin, and the producer of the musical show is Mrs. David Lewis.

BETH TZEDEC SPRING ACADEMY

Guest speaker at the April 6th lecture of the Beth Tzedec Spring Academy Series will be Rabbi Nathan Draizin, of Baltimore. Dr. Draizin is the author of the book, "Marriage Made in Heaven", and will address the academy on the subject, "The Traditional Jewish Family."

EMEK CHAPTER HADASSAH TEA

On April 3rd, Emek Chapter of Hadassah will hold its Spring Tea at the home of Mrs. Haskell Masters, 90 Old Forest Hill Road. A feature of the event will be a flower show, with all proceeds going to Youth Aliyah.

SOL GRANEK TO ADDRESS HOLY BLOSSOM STUDY SERIES

Mr. Sol Granek of St. Catharines, National Vice-Chairman of the Zionist Organization of Canada addressed the first session of a new group study series sponsored by Holy Blossom Temple Brotherhood held on March 30th. Subject of Mr. Granek's address was "Israel and the Western Jew."

YMHA TEA AND FASHION SHOW

The YMHA-YWHA will hold a tea and fashion show at the "Y" on April 3rd which will feature fashions modelled by boys and girls, from 5 to 20. An Israel theme with folk dancing will be an added attraction.. Co-chairman of the tea will be Miss Thea Lesk, newly-chosen "Miss Combined Youth Appeal." Among those who will pour are Controller Jean Newman, Mrs. Irving Paisley, Mrs. Phil Givens, Mrs. Mary Temple, and others.

COMMUNITY EVENTS SCHEDULED FOR APRIL

Events sponsored by community organization for April include Deborah Chapter Hadassah, Dinner and Dance on April 2nd. The National Executive Committee of the Canadian Jewish Congress will meet in Montreal on April 3. Toronto Lodge of B'Nai Brith will hold their Installation Dinner and Dance at the Oakdale Golf Club on April 9th. A dance and cocktail party will be held at the Town House on April 9th, sponsored by Hadera Chapter of Hadassah.

TEMPLE PLAYERS PRESENT 9th ANNUAL PRODUCTION

"Mornings at Seven" has been chosen by the Holy Blossom Temple Players for their annual production this year. Director of the production is Mr. Ray Lawlor. The play will be presented on four evenings from Tuesday, March 29th, to Saturday, April 2nd.

COMMUNITY SEDERS PLANNED

Community Seders will be held this year by Rabbi Ignatz Oelbaum, Achavas Achin, Vaughan Road; Folks Farein; and Holy Blossom Temple, at the Oakdale Golf and Country Club.

HEBREW UNIVERSITY MEMORIALIZES LATE MORRIS I. GREISMAN

Scholarships, in an unending chain, each year enabling two students to study at Israel's Hebrew University, have been established through a munificent $10,000 perpetual endowment from the widow and son of Toronto's late Morris I. Greisman.

"The Morris I. Greisman Memorial Endowment Fund for Annual Undergraduate Scholarships" has been established by Mrs. Morris I. Griesman and her son, Joel Greisman, and will each year, in perpetuity, yield income for the awarding of undergraduate scholarships at the Hebrew University, Israel's national house of higher learning.

In announcing the gift, Arthur Minden, Q.C. Chairman of the Toronto Chapter of the Canadian Friends of the Hebrew University, said: "The late Morris Greisman was a prominent supporter and active member of many Jewish communal organizations, and this generous gift will perpetuate his memory by helping scores of students complete their studies and asume careers, important to the future of Israel. The creators of this Endowment may take pride in knowing that "The Morris I. Greisman Memorial Undergraduate Scholarships" will, through the years, be indeed significant in the strengthening of the State and the Jewish people."

WARSAW GHETTO OBSERVANCE

The 27th Day of Nisan in the Hebrew calendar has been accepted by the World Jewish Congress and the Knesset of Israel as the Day of Remembrance for the martyrs and heroes of our people in the fight against Nazi persecution. The 12th Plenary Session of the Canadian Jewish Congress, held in Montreal in October, 1959, has reconfirmed this date and urged all communities in Canada to observe the Ghetto Yahrzeit on that day of the year.

This year, the 27th of Nisan falls on Sunday, April 24th and in Toronto the Educational and Cultural Committee of Congress is co-sponsoring with the Canadian Federation to Aid Polish Jews, a major event at Shaarei Shomayim Synagogue, 840 St. Clair Avenue West, at 8.00 p. m., with a program featuring eminent guest speakers in English and in Yiddish, and a selection of prayers, songs and recitations.

The guest speakers will be Chaim Grade, eminent Yiddish poet and novelist, at present residing in New York, and Dr. Stuart E. Rosenberg, Rabbi of Beth Tzedec Congregation Pupils of Toronto Jewish schools will kindle memorial candles in commemoration of the six million Jews who perished in the Nazi terror. Selections from the diary of the Warsaw Ghetto historian, Dr. Emmanuel Ringelblum, will be read by Mr. M. Menachovsky. Cantor Adler of Shaarei Shomayim Synagogue will sing the mourning prayer and songs of hope. The general public is invited to attend this event and to manifest its loyalties and tribute as well as its protest against recent signs of irresponsible Nazi activities.

The Planning Committee for the Warsaw Ghetto Observance has recommended that all communities in the Region be urged to arrange similar events. The Committee also suggested that all Rabbis be approached with the request to include in their sermons and in the Yiskor Service on the last day of Pesach, the commemoration of the martyrs of our people who perished at the hands of the Nazis and a tribute to the heroic fighters for freedom who have inspired Israel's fight for independence.

Principals of schools are requested to arrange such observances on their own, at which they will commemorate the martyrs of our people and pay tribute to our heroic fighters for freedom. Such a special observance could be included in the Third Seder Celebration arranged by many schools in the Jewish communities on this continent.

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BULLETINS

MAPAI NATIONAL CONFERENCE

Tel Aviv, (JCNS) — President Ben-Zvi, more than 2,000 delegates, representatives of the Diplomatic Corps, and delegations from Guinea, Senegal, and Kenya attended Mapai's National Conference.

In the absence of Mr. Ben-Gurion, Mr. Moshe Sharett delivered the main speech in which he emphasised Mapai's importance as the people's party. He enumerated the tasks of the State during the coming years and stressed the party's role in carrying them out.

Mr. Sharett called for a unified Labour Party and claimed that Majai has good prospects of winning a majority at the next election.

The Dutch Premier, Dr. W. Drees, who is on a visit to Israel as the guest of the Histadrut, said Holland did not forget that 140,000 Jews were massacred during the Nazi occupation. The Netherlands understood the need for a Jewish State.

Mr. Ben-Gurion is expected to address the conference later.

COMMUNISTS ARRESTED

TEL AVIV (JCNS) —Twenty Israeli communists were arrested Saturday after demonstrating against the Ben-Gurion-Adenauer meeting in New York. They have all been released on bail pending their trial.

COMMUNAL SERVICE FOR ISRAEL INDEPENDENCE DAY IN ENGLAND

LONDON (JCNS) — Israel independence day, on Sunday, May 1, will be celebrated during a communal service to be held at the New Synagogue, Egerton Road, it has been announced by the Office of the Chief Rabbi.

The organising Committee, representing the United Synagogue, the Spanish and Portuguese Synagogue, the Federation of Synagogues, the Zionist Federation and the Mizrachi Federation, is making the necessary arrangements. The Chief Rabbi, Dr. I. Brodie, will give the address, and the Haham, Dr. S. Gaon, together with Rabbi Dr. S. M. Lehrman, will conduct the service.

This will be the first Israel Independence Day Service to be attended by the New Israeli Ambassador, Mr. Arthur Lourie.

NEWTON MANUSCRIPTS GIFT

Jerusalem (JCNS) A collection of some 50 Isaac Newton manuscripts on Chemistry and Alchemy were presented to the Hebrew University by a private American collector, it was announced by a spokes man for the University.

ARANNE'S RESIGNATION REFUSED

Jerusalem, (JCNS) — The Minister of Education submitted his resignation to the Acting Premier, Mr. Levi Eshkol, as a result of Sunday's and Monday's stormy Cabinet's sessions on the Secondary Teachers' Association controversy.

Mr. Eshkol refused to accept the resignation and asked Mr. Aranne's to await until Mr. Ben-Gurion's return.

FRENCH ZIONIST LEADER RECEIVED BY KHRUSCHEV

Paris, (JCNS) — Less than five hours after his arrival in Paris, Mr. Khruschev received in his private apartment at the Quai d 'Orsay a delegation of the France - U.S.S.R. Friendship Association, whose president is M. Andre Blumel, head of the Zionist Federation.

Mr. Blumel had an informal chat with Mr. Khruschev before the meeting took place. The Soviet Premier told him that his recent trip to Asia has had a bad effect on his health. Mr. Khruschev seemed very tired and could hardly open his eyes. However, he delivered a speech in which he congratulated M. Blumel and his colleagues for their action in favour of Franco-Soviet friendship. He especially stressed the need for France and U.S.S.R. to get closer in order to help suppress the "German militarist peril which threatened France more than any other country in Europe."

When Mr. Khruschev later received the members of the diplomatic corps, amongst whom was Mr. Walter Eytan, the Israeli Ambassador, French officials were surprised to see Mr. Khruschev exchange, some asides with the Minister of the tiny republic of San Marino, Dr. Donati, an Italian Jew who is very active in Jewish organizations. Mr. Khruschev spoke to no other diplomat in private, besides Dr. Donati.

Yesterday evening Mr. Khruschev attended a banquet given in his honour by General de Gaulle. Amongst the 200 guests were the former Premier, M. Pierre Mendes-France and M. Rene Cassin, President of the Conseil d'Etat and head of the Alliance Israelite Universelle.

450 CHILDREN CIRCUMCISED

London, (JCNS) — Four hundred and fifty children of Greek Orthodox, Catholic, and Protestant mothers (whose fathers are Jewish) have been circumcised in Israel in recent months, reports Panim el Panim the religious Hebrew Israeli Weekly.

Rabbi M. A. Halsberg, a Bratzlaw Chassid, who acted as Mohel, believes that "one must never abondon hope of any Jew . . . even if one of his parents is not Jewish at all".

Most of the children came from Eastern Europe, their fathers having married Polish or Russian wives.

There is no hint in the article that the mothers had become converted or were going to be. On the contrary, they are described as Russian Orthodox, etc. But they seem ready enough to agree that their children should be circumcised, so that they should not be "different" from the others.

Will Khruschev

(Continued from Page One)

down" on the situation before the Summit Conference. The Soviet Ambassador in Israel, too, is expected to return to attend the conference. Whether this conference will be followed by an invitation to Mr. Ben-Gurion to visit Moscow no one can foretell. But perhaps the Soviet Premier's visit to France may also have some influence in this respect. General de Gaulle is known as a friend of Israel and Mr. Khruschev's prolonged stay on the French soil and talks with French leaders may contribute towards a better understanding by the Soviet Premier of Israel's position and desire for peace with her Arab neighbours.

Third Seder

(Continued From Page One)

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